

PART THE SECOND  
OF AN  
INTRODUCTION  
TO THE  
WRITING OF GREEK:  
BEING  
SELECT SENTENCES  
FROM  
XENOPHON's CYROPÆDIA.

FOR THE USE OF  
WINCHESTER COLLEGE.

---

BY G. J. HUNTINGFORD,  
FELLOW OF NEW COLLEGE, OXFORD.

---

OXFORD:  
AT THE CLARENDON PRESS.  
PRINTED FOR J. BURDON IN WINCHESTER.  
M DCC LXXXI.



# P R E F A C E.

**I**N giving the following Select Sentences from the **CYROPÆDIA** of **XENOPHON**, the first object in view is to complete the plan of teaching and familiarizing the **GREEK** Language by **EXERCISES**, begun in a former **INTRODUCTION**. For this purpose, no Author could be so properly chosen as **XENOPHON**, because he of all others is the most chaste, pure, simple, and elegant in his style and Diction. From the necessary attention which must be paid in going through this work, some portion of his admirable Manner may possibly be caught.

## P R E F A C E.

The next point intended was to exhibit a short Specimen of **SOCRATIC MORALS**. It must be confessed indeed, that in their present form these Morals will lose much of that easy, natural, insinuating mode in which they are taught chiefly by Dialogue in the beautiful Original; but even as they now appear, they still retain enough of their intrinsic excellence, to be useful towards cherishing an ingenuous love of true glory, that noblest incentive to all things laudable; towards encouraging habits of industry and attention, habits indispensably requisite to the generality of Mankind, for the attainment of any kind of perfection, whatever may be their pursuits; and towards inculcating principles of temperance, prudence, justice, fortitude, phi-

philanthropy and goodness, virtues without which the mind of Man cannot aspire to any degree of elevation or dignity, but with which it may rise superior to all that is mean, base, ungenerous, unkind, unsociable.

With the preservation of Grecian Literature is connected the cause of Taste, Freedom, Virtue, and Religion: for the GREEK WRITINGS present us with the most perfect Models for Composition in all kinds, whether in History, Oratory, or Philosophy; whether in Pastoral, Elegiac, Lyric, Epic, or that which excells all others, Dramatic Poetry: they inspire us with a noble contempt of Tyranny and Despotism, and with generous disdain of that abject servility, which debases the subjects of arbitrary power: and partly

iv      P R E F A C E.

ly by Philosophers, but more fully, forcibly, infallibly, and authentically by the EVANGELISTS and Founders of CHRISTINAITY, they teach us our duties to GOD and Man.

If Grecian Literature be thus important, it surely deserves the highest encouragement: and every the least work, that tends to the cultivation and understanding of the GREEK Language, may with reason hope for some favour from the Public.

A D V E R-

## ADVERTISEMENT.

IT is presumed, that those who will use this INTRODUCTION are already better acquainted with the Rules of GREEK Syntax, than to need any directions about the common modes of Construction: for this reason, no such directions are given. From a persuasion however, that the Rudiments of Learning cannot be made too easy, wherever there is any possibility of mistaking; the nouns are marked with the initial letters of the cases into which they must be render'd; some verbs have the letter *s* over them, to denote that they are of the Subjunctive Mood: all verbs are put in the precise tense used by the Author; and the letter *p* is placed over some words, which must be made in the Plural Number.

Particular notice should be taken of the frequency, with which XENOPHON uses Particles; in the right choice and judicious disposition of which, consists one great beauty of the GREEK LANGUAGE.

Ele-

## ADVERTISEMENT.

Elegance has not been attempted in the English Sentences, which are designedly translated almost literally, partly that the GREEK might be more easily rendered, and partly to shew how close the Analogy is, between the Idioms of the GREEK and ENGLISH Languages.

It may be proper to observe in the last place, that the Dialect, in which XENOPHON writes, and into which these Sentences must consequently be turned, is the ATTIC; the peculiarity of which is CONTRACTION, as τ'αλλα for τα αλλα — τ'αγαθα for τα αγαθα — τ'αληθη for τα αληθη — ωλεω for ωλειονα — ειδεσεν for ειδεισταν, &c.

SE-

---

SELECT SENTENCES  
FROM  
XENOPHON's CYROPÆDIA.

---

A

SELECT SENTENCES  
FROM  
XENOPHON's CYROPÆDIA.

1. Ε ΦΥΝ δε ὁ Κύρος λεγομένος, <sup>α</sup>ειδος μεν καλλιστόν, <sup>β</sup>ψυχη δε φιλανθρωποτάτος, καὶ φιλομαθεστότος, καὶ φιλοπιστότος, ὡσε πας μεν πονος ανετλήν, πας δε κινδυνος ὑπεμενει <sup>γ</sup>το επανεομαν ἐνεχει.

2. Ἡ μεν γαρ πλειστοπολις αφεις παιδειων ὅπως τις εφελοιμις ὁ ἔσωτε παις, καὶ <sup>α</sup>υτός ὁ πρεσβύτερος ὅπως εφελω διαγω, επιτάττω <sup>δ</sup> αυτός μη κλεπτω, μη αρπαζω, μη βίσα εις οικια παρειμι, μη παιω ὁς μη δίκαιος, μη μοιχευω, μη απειθεω <sup>ε</sup> αρχων, καὶ ὁ αλλος τοιαντος ὀσταντως ην δε τις ούτος τις <sup>ε</sup> παραβανω, ζημια <sup>δ</sup> αυτος επεθην. Ο δε Περσικος νομος προλαβων, επιμελομαι ὅπως την αρχην μη τοιχτος εγομαι πολιτης, ὡσε <sup>ε</sup> πονηρος τις εργον η αισχρος εφιεμα.

<sup>1</sup> φιλανθρωπος signifies literally, the friend of mankind; and thence denotes a person to be kind, gentle, courteous, and benevolent to all men. That temper which inclines men to be φιλανθρωποι, is truly characteristic of a generous and magnanimous soul.

---



---

SELECT SENTENCES  
FROM  
XENOPHON's CYROPÆDIA.

1. CYRUS is said to have been by nature most beautiful in form, most humane in mind, most desirous of learning, most ambitious of honour, so as to have endured every kind of labour and undergone every kind of danger for the sake of being praised.

2. For most cities permitting every one to educate his own children as each may choose, and (permitting) those who are more advanced in years to live as they will, enjoin them not to steal, not to plunder, not to enter by violence into a house, not to strike any one whom it is not just (to strike:) not to commit adultery, not to disobey the magistrate, and other things of this nature: and if any one should transgress against any thing of these, they have appointed punishments for them. But the Persian laws having taken things higher, provide that their citizens shall not be at all such, as to desire any wicked or base action.

4 SELECT SENTENCES FROM

3. Δικαζώ δέ καὶ <sup>ε</sup>γκλημα ὃς ἐνεκά αὐτρωπός  
μισεώ μεν αλληλοι μαλισα, δικαζομαι δέ ηκισσε,  
Αχαριστού κ', ὃς αν γνω δυναμενος μεν χαρις αποδίδω-  
μι, μη αποδίδεις δέ, κολαζώ καὶ οὗτος ισχυρως. Οιο-  
μαι γαρ ὁ αχαριστος, καὶ περὶ <sup>τ</sup> Θεος αν μαλισα αμε-  
λως εχω, καὶ περὶ <sup>τ</sup> γονευς, καὶ πατρις, καὶ φίλος.  
Επομαι δέ δοκεω μαλισε η <sup>τ</sup> αχαριστος η αναισχυ-  
τια καὶ γαρ οὗτος μεγιστος δοκεω ειμι επὶ <sup>τ</sup> πας ὁ αισχυος  
ηγεμων.

4. Ει δέ τις αυτος οιομαι η εσθιω αηδως, οταν  
χαρδαμον μονος <sup>ε</sup>χω επι <sup>τ</sup> ο σιτος, η πινω αηδως,  
οταν ιδωρ <sup>ε</sup> πινω, ανεμινηθην, πως μεν ηδυς μαζα καὶ  
αρτος πεινων Φαγω, πως δε ηδυς ιδωρ διψων επιον.

5. <sup>τ</sup> Οσος πραγμα εχω εν το δειπνου, ει αναγκη  
<sup>ε</sup> συ επι <sup>τ</sup> πας το λευκανιον οὗτος διατεινω η χειρ, καὶ  
απογευομαι <sup>ε</sup> οὗτος το παντοδαπος Βραμα. Τι δε; Φα-  
ναρ <sup>τ</sup> ο Αιναγης <sup>τ</sup> γαρ πολύ συ δοκεω καλλιον το δε το  
δειπνου ειμι <sup>ε</sup> ο εν Περσης; ο δε Κυρος προς οὗτος

3 Μισθοι μεν.

VIOLA. I hate ingratitude more in a man,  
Than lying, vainness, babling drunkenness,  
Or any taint of vice, whose strong corruption  
Inhabits our frail blood.

SHAKESP. Twelfth-Night. Act. 3. Sc. 4.

3 Η αναισχυτια.

This word implies somewhat more than what we express  
by "impudence;" it signifies "a total want of modesty and  
of

3. They take cognizance also of a crime, for which indeed men hate one another very much, but never bring it to justice; viz. Ingratitude. And whomsoever they may have found able to repay a kindness, not repaying it, they punish him severely. For they think that the ungrateful are particularly negligent with respect to the Gods, and to their parents, and country, and friends. Impudence too particularly seems to follow ingratitude; and this is thought to be the chief guide to all things base.

4. But if any one thinks that they (i. e. PERSIANS) either eat without pleasure when they have only cresses besides their bread, or that they drink without pleasure, when they drink water, let him recollect, how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty.

5. "What trouble you have at supper, if it is requisite for you to reach about your hands to all these dishes, and to taste of these meats of all kinds." "What, says ASTYAGES, does not this supper seem to you to be much better than one among the Persians?" It is said that CYRUS answered to

---

of that ingenuous sense of shame," which nature shews by blushing in those who have not finned themselves out of all feeling.

## 6 SELECT SENTENCES FROM

απεκριναμην λεγομα, ουχι· αλλα ἀπλαζεο<sup>θ</sup> καη ευ-  
θυτερ<sup>θ</sup> παρ<sup>δ</sup> εγω η ὁδος ειμι επ<sup>τ</sup> το ενεπλησθην, η  
παρ<sup>δ</sup> ου. Εγω μεν γαρ αρτος καη χρεος εις θτος αγω·  
ου δε εις μεν ο αυτος δε εγω σπευδω, πολυς δε τις ελιγ-  
μος ανω καη κατω πλανωμενος, μολις αφικνεομα<sup>θ</sup> οποι  
εγω παλαι<sup>θ</sup> ήνω.

6. Επερωτηθεις δε παλιν υπο<sup>ε</sup> η μητηρ, Δια τις;  
επω λεγομα, οτι οικοι μεν ο ηλι<sup>θ</sup> καη ειμι καη δοκω  
κρατισος ειμι καη τοζευων καη ακοντιζων εντασθα δε  
ει οιδα οτι ιππων ηττων ειμι ο ηλι<sup>θ</sup>, καη ουτος, ευ-  
ισημι, φημι, ω μητηρ, οτι εγω πανυ ανισω.

7. Ως δε πρεηγον ο χρονος αυτος, οω το μεγεθος,  
εις ισε<sup>ε</sup> το προσηθος εγενομην, εν θτος δη<sup>δ</sup> ο μεν  
λογος βραχιτερος εχρασμην, καη η φωνη ησυχαιτερος·  
ειδως δε ενεπιμπλαμην ισε καη ερευθραινομα, οποτε  
συντυγχανοιμι<sup>θ</sup> ο πρεσβυτερος.

8. Ως δε ουκ απεδιδρασκον εκ<sup>ε</sup> το ητταρια εις

8 Εκ τη ητταρια, εις το μη ποιειν.

“ Of this third kind of noun there are some species which deserve particular notice. And first, there is one of them made by joining the article to the infinitive of a verb; for the nature of this mood being to denote the action of the verb simply, with the addition only of time, but without any expression, either of person, or of the affection of the mind of the speaker, by the article being prefixed it becomes a noun, having all the variety of cases which nouns have, and being like them made the subject of predication.”

See Part 2. B. I. C. 4. of Lord MONBODDO’s Origin of Language, a work of great penetration, erudition, and taste.

these words, “No: but the way towards being satisfied is much more simple and direct with us, than with you: for bread and meat lead us to this; and you indeed hasten to the same end with us; but by wandering up and down by many certain windings, you arrive with difficulty where we were come long ago.”

6. (CYRUS) being asked again by his mother, for what reason (he wished to continue,) is reported to have said, “because at home I really am, and am thought to be, the best of those of my own age, both in handling the bow and in throwing the javelin: but here I well know that I am inferior to those of my own age in riding: and be assured, said he, O mother, that this mortifies me exceedingly.”

7. But as time, with stature, led him on to the season of becoming a youth, then indeed he used fewer words, and a softer voice: he was also full of modesty, so as even to blush, whenever he should meet with men of elder years.

8. But as he did not, from being overcome,

7 To blush—

A modern philosopher would laugh at this as a mauvaise Honte; but human nature is not to be learned from whimsical paradoxes of later origin, so well as from sound philosophy which has stood the test of ages.

“Οὐ πάση οὐδεικός τοι παῖς (Αἰδως) ἀρμέσει, αὐταὶ τῇ εὐρι-  
σσεμέναι γαρ διν της τηλικυτες, αὐδημονας είναι, διοτ το παῖς ζητας  
πολλα αιματοτοιειν.” Aristot. Eth. L. 4. C. 9.

But perhaps MENANDER, in his invaluable fragments, says still better,

Ατας σπουδεῖσιν χειρος είναι μειον δοκει.

8 SELECT SENTENCES FROM

το μη ποιεω <sup>2</sup> ὁ ηττῶμην, αλλ' εκαλινδέομην εν <sup>4</sup> το πειραματι αυτοῖς Βελτίου ποιεω, ταχὺ μεν εἰς το ισον αφικομην ἵππη <sup>4</sup> ὁ ἥλικιωτης ταχὺ δὲ παρηειν, <sup>2</sup> <sup>3</sup> το ερω <sup>5</sup> το εργου.

9. Επει δὲ, διελθων <sup>2</sup> η παιδεια <sup>3</sup> τος, ηδη εισηλθον εις ὁ εφηβος, εν <sup>4</sup> τος αι εδοκεον κρατιζευω, καη μελετῶν <sup>2</sup> ὁς χρη, καη καρτερῶν <sup>2</sup> ὁς εδει, καη αιδομενος <sup>2</sup> ὁ πρεσβυτερος, καη πειθομενος <sup>2</sup> ὁ αρχων.

10. Ανηρ Φιλος, εγω προσειλομην μεν συ, <sup>2</sup> νυν πρωτον δοκιμασας, αλλ' εκ παις ορῶν συ, <sup>3</sup> ὁς μεν καλος η πολις νομιζω, προθυμως αυτος εκπονῶν <sup>4</sup> ος δὲ αιχρος ηγεομεν ειμι, παντελως <sup>5</sup> τος απεχομένος.

11. Καλλισος δὲ πας πολεμικωτατος κτημα εις η Ψυχη συγκεκομισμα <sup>2</sup> επαινιζενος γαρ μαλλον η <sup>4</sup> <sup>5</sup> αλλος απας χαιρω. Ο δι επαινος ερασης αναγκη επι <sup>4</sup> τος πας μεν πονος, πας δὲ κινδυνος ηδεως ιποδυομα.

12. Αλλα μην δια <sup>2</sup> τος συ <sup>3</sup> χιστε οικει θαρρεω, το μη <sup>2</sup> παρημεληκας εγω <sup>3</sup> ο Θεος η εξοδος ποιεομα. Πολλα γαρ εγω συνω, επιταμα <sup>2</sup> μονον

run from the contest, to not doing those things in which he was overcome, but was continually employed in endeavouring to do better a second time, he soon came to an equality in horsemanship with those of his own age, and soon left them behind because of his love of the employment.

9. But when, having passed through this part of education, he now entered among the youths, amongst them also he was thought to excel, both in practising the things which were fit, and in bearing those which he ought, and in reverencing his elders, and in obeying the magistrates.

10. "I have chosen you, my friends, not from having proved you now for the first time, but from having seen you even from boys performing those things with alacrity, which our city thinks excellent; and entirely abstaining from those, which it deems to be base."

11. "You have laid up in your minds the noblest possession of all, and what is most fit for soldiers: for you are pleased more with being praised than with all other things. It cannot be otherwise but that the lovers of praise will with pleasure undergo every labour and every danger for this."

12. "But indeed I think that you have confidence not a little on this account, that I do not make this expedition having disregarded

10 SELECT SENTENCES FROM

ο μεγαλος, αλλα και ο μικρος πειρωμενος, απο Θεος  
ορμαοματ αει.

13. Μεμηματ γαρ ἀκροτες ποτε εστι, ὅτι εκστασ  
αν και τοδι ο Θεος πρακτικωτερος ειναι, ὡστερ και  
τοδι ε ανθρωπος, οσις μη, ὅποτε εν απορος ειναι, τοτε  
κολακευομι, αλλα ὅτε αριστη πραττομι, τοτε μαλισσ  
ε ο Θεος μεμνωτο.

14. Τις γαρ, εφην, α παις, μεμηματ εξεινος, οι  
ποτε εδοκεον εγω; οι, οσπερ δεδωκα ο Θεος, μα-  
θων ανθρωπος Βελτιου πραξω, η ανεπισημων αυτος  
ων, και εργαζομενος μαλλον ανυπτα η αργων, και  
επιμελητρενος ασφαλεσερον αν διαγω, η αφιλακτων  
ετος παρεχων γν εωντας οιος δει, ετως εδοκεον εγω  
δειν και αιτεοματ ο αγαθος παρα ε ο Θεος.

15. Εγω αισθανοματ, αρχαμενος απο ο ημετερος  
φιλος ετος, ηγυγμηνος δειν ο αρχων ε ο αρχομενος δια-  
φερω τω και πολυτελεσερον δειπνεω, και πλεων ενδον

13. There is not only this difference between XENOPHON and PLATO, that the former delivers the sentiments of SOCRATES in a more genuine and unmixed manner, than the latter; but moreover in the dialogical parts of XENOPHON some maxims of truth are always evidently established; whereas in PLATO's dialogues, errors indeed are refuted, but the reader is oftentimes not sufficiently directed to know what certain conclusion he is to draw, and what precise opinion he is to adopt in the place of the mistaken notions which have been controverted.

the gods. For as you have been much with me, you know that I always begin from the gods, not only when I attempt great things, but even small ones."

13. "I remember once to have heard from you, that with reason he would be more likely to obtain any thing, even from the gods, as also from men, who would not then only flatter them, when he should be in distressed circumstances, but should then be most mindful of the gods, when he should do best (i. e. be most prosperous)."

14. "What, says he, my son, do you remember those things, which were once agreed upon by us? namely, that whatever (arts) the gods have given us, those men who have learnt them will succeed better in them, than those who are ignorant of them; and that those who take pains execute them better than the indolent; and that the careful live more securely, than those who are negligent in these things. It was agreed upon by us, that having rendered ourselves such as it behoves us, it would be then also fit for us to ask good gifts from the gods."

15. "Beginning from these our friends, I perceive them thinking, that it becomes a governor to differ from the governed both by supping more sumptuously, and by having more gold within his house, and by sleeping a

εχω χρυσιον, και πλειων<sup>2</sup> χρονος καθευδω, και παντα<sup>2</sup> απονωτερος<sup>1</sup> ο αρχομενος διαγω. Εγω δε οιμα, εφην, ο αρχων ο τω ραδιοργεω χριναι Διαφερω ο αρχομενος, αλλα τω προνοεω τε και Φιλοπονεω<sup>2</sup> προφυμενος.

16. Ος αν ιηγωματι τερι<sup>3</sup> το συμφερον<sup>4</sup> εαυτη<sup>5</sup> Φρονιμωτερος εαυτη<sup>5</sup> ειμι, <sup>6</sup> οτος ο ανθρωπος υπερηδεως τειθοματι. Γνοιμη δι<sup>7</sup> αν οτι οτος οτως εχω, εν αλλος τε πολυς, και δη και εν ο καρινων, ως περιθυμως ο επιταξων<sup>8</sup> οτις χρη ποιεω καλεω. και εν θαλατη δε, ως προθυμως<sup>4</sup> ο κιθερινης<sup>9</sup> ο συμπλεων τειθοματι και ος γ<sup>10</sup> αν<sup>11</sup> νομιζω τις Βελτιον<sup>12</sup> εαυτη<sup>5</sup> οδος ειδεναι, ως ισχυρως<sup>3</sup> οτος ουδ<sup>13</sup> απολειποματι θελω<sup>14</sup> οποτε δε οιμα<sup>15</sup> τειθομενος κακος τις ληφοματι, υπε<sup>16</sup> γημια παν τι θελω εικω, υπε<sup>17</sup> διαρον επικροματι. Ουδε γαρ το διαρον επω<sup>18</sup> ο εαυτη<sup>5</sup> κακος εικων χδεις λαμβανω. Λεγω συ, εφην, ω πατηρ, εις το τειθομενος εχω, χδεις ειμι ανισιμωτερος το<sup>3</sup> Φρονιμωτερος δοκεω ειμι ο αρχομενος.

17. Φρονιμος δε τερι<sup>3</sup> το συνοισω μελλων πως αν τις τω ουτι γενοιμην; Δηλοντι, εφην, ω πατηρ, οσσι μηδε<sup>2</sup> μαθων ειδεναι, <sup>19</sup> μαθων αν<sup>20</sup> οτις δε γνοιη Βελτιον

16. Ουτως εχει.] The verb *Exω* with an adverb is very frequently used elliptically, some part of the word *ιαυτη* being understood; as, τεθ<sup>21</sup> οτως ειαυτο<sup>22</sup> εχει— ita se res habet, as they say in Latin. See the doctrine of Ellipses fully illustrated in BOSS'S ELLIPSES GRÆCÆ. The knowledge of Ellipses is absolutely necessary towards understanding the Greek language.

longer time, and by living in all respects more free from labour than the governed. But I think, said he, that a governor ought to differ from the governed, not by being indolent, but by being ready both to be provident and patient in labour."

16. "Whomsoever men shall think to be more wise than themselves in that, which is useful to them, him they obey with pleasure. You may know that it is so, as in many other cases, so in particular among those that are sick, how readily they call in those that will order what it is fit to do: and at sea likewise, how readily the persons, who sail with them, obey the pilots: and those whom any shall think to know the ways better than themselves, how earnestly they wish not to be left behind by them: but when men think they shall receive any detriment by obeying, they are not very willing either to yield through punishments, or to be excited to it by rewards. For no one willingly receives rewards to his own detriment." "You say then O father, replied he, that nothing is more effectual towards having men obedient, than the being thought wiser than those, who are governed."

17. "But how can any one become really wise in that which is about to be serviceable." "Plainly so, said he, O my son, by learning whatsoever things it is possible to know by learning: and by taking care of that thing, that it be done, which you may know best to

## 14 SELECT SENTENCES FROM

οὐ επέραχθην, ἐπιμελεῖμενος αὐτὸς ὡς αὐτὸν πέραχθειν.  
καὶ γαρ τὸ επιμελεῖμα τὸ αὐτός, ὃς αὐτὸν δὲ, ὁ Φρονιμωτε-  
ρος αὐτῷ, η τὸ αμελεῖον.

18. Εμαθον δέ εγώ, ω παις, καὶ ὅδε, εφην, ὁ  
μεγίστος πάρα γαρ ἵερον καὶ οἰωνος μητ' εν σαυτά μηδε-  
ποτε, μηδὲν ηγετικά εκινδυνευσά κατανοῶν, ὡς ανθρώποις  
μεν αἰρεομαι πάχεις εἰκαζών, εἰδὼς δέ γδεις αὐτῷ ποιεῖς  
επομαι αὐτος ὁ αγαθος. Γνοιην δ' αὐτὸς εἰς αὐτος ὁ γι-  
γνομενος. Πολὺς μεν γαρ ηδὴ πολὺς επεισόδιο, καὶ ταυ-  
τα ὁ δοκῶν σοφωτατος είμι, πολεμος πραγμήν προς  
τὸ αὐτός, οὐφ' εἴσις ὁ πεισθεῖς επειδόμην απωλομήν. Πο-  
λὺς δέ πολὺς ηγένησα ηδὴ καὶ ιδιωτης καὶ πολιτις, οὐφ'  
εἴσην φίλος χραιομαι, καὶ εν ποιει καὶ εν πάρχω, τὸ αὐτός  
δύλος μαλλον βεληθεῖς η φίλος χραιομαι, οὐπ' αὐτος  
τὸ αὐτός δίκη εδων. Πολὺς δέ γκη πρεσόδιο αὐτος τὸ μέρος  
εχων ζων ηδεως, επιθυμησας δέ πας κυρος είμι, Διὸ  
τὸ αὐτός καὶ εἴσις εχω απετυχον πολὺς δέ ὁ πολυευκτος  
χρυσος κτηγαμενος, Διὸ τὸ αὐτός απωλομήν. Οὐτως η γε  
ανθρώπινος σοφία γδεν μαλλον οίδα ὁ αερισος  
αἰρεομαι, η ει κληρομενος, οσις λαχοιμι, τὸ αὐτός τις  
πραγματοιμι. Θεος δέ, ω παις, αιεις εων πας ισημι,

be done. For it is more the part of a wise man to be careful of that which is fit to be done, than to be negligent about it."

18. "Learn of me also, said he, my son, these the most important things: never should you run into danger either in your own person or with your army, contrary to the sacrifices and auguries: considering how men choose (to undertake) actions, conjecturing (only), but knowing nothing from what (side of their choice) that which is good will happen to them. You may know this from the things themselves that happen. For many, and they too such as were thought to be very wise men, have before now persuaded cities to undertake war against those, by whom they that were persuaded to make the attack have been destroyed. Many too have before now advanced many both private men and cities, by which when advanced they have suffered the greatest evils. Many also, having chosen rather to use those as slaves than as friends, whom it was in their power to use as friends, and mutually to do and receive good, have been punished by them. To many also, it has not been sufficient for them to live pleasantly possessing a part, but desiring to be lords of all, by these means they have lost even the things which they had: and many having obtained the much wished for gold, have perished through it. Thus human wisdom knows no more how to choose what is best, than if any one casting lots should do whatever may chance to fall to him. But the gods, O my son, who always exist, know

## 16 SELECT SENTENCES FROM

ο γεγενημένος, καὶ ο ὁ γν, καὶ οἵτις εἰς ἔκαστος αὐτος  
αποβοησομαι.

19. Νῦν γν, εφην, σαμα μὴ εχων αντρ ἥκω γ  
μεμπτος ὅπλον δε εσομαι αυτος ὁμοιος ὁ ημετερος.  
Η γερμην Ψυχη αυτος Θηγω, ημετερος το εργου. Αρ-  
χων γαρ ειμι γν αυτος μονος αγαθος ειμι αλλα καὶ  
ο αρχομενος επιμελεομαι, οπως ὡς Βελτιστος εσομαι.

20. Γινωσκω ὅτι ο ικανωτατος καὶ εν καὶ κακως  
ποιεω λογος, γτοι καὶ μαλισα ενδυομαι ἡ Ψυχη ο  
ακινων καὶ δαρον η διδω ὁ τοιατος, καὶ μειων τυγχανω  
ων, η ο περι γν ομοιος, ομως μεζων αυτος ο λαμβανων.

21. Ετι δε πξος ὁτος εννοησες ὅτι περι επωοσ αν  
γενωμαι ανθρωπος Φιλονεικα, πολυ μαλλον εθελω  
ότος απκεω, αγων τε αυτος προειπον επιπι, οποσος  
εγινωσκου απκεομαι αγαθον ειμι υπο ερατιωτης.

19. Σωματα μεν—σπλα δε.] “The Greek language abounds more in conjunctions than any language I know; and particularly it has two that no other language, which I know, has, I mean μεν and δε. They are commonly reckoned of that species of conjunctions, called ADVERSATIVE. But it is only DIFFERENCE they mark, not OPPOSITION; and the μεν that precedes, as it always does, does no more than let you know that something different is to follow, but which has a connection with what went before. The Greeks too have many particles, which appear to a person not well acquainted with the language to be mere expletives. But they are not so; for many of them not only connect the speech, but also give an emphasis

all things, both past and present, and what will happen from each of them."

19. "Now then, said he, you are come, having (with you) bodies indeed of men irreproachable; and they shall have arms like ours. But it is our business to raise their minds. For it is the duty of a commander, not only to be brave himself, but also to take care of those who are commanded by him, that they shall be as brave as possible."

20. "I know that the words of those, who are most able to do both service and disservice, sink deepest into the minds of the hearers: and if such men give gifts, even though they should happen to be less than those (given) by their equals, yet they who receive them, value them at a greater price."

21. Having moreover considered, that in whatsoever things there are emulations amongst men, those things they are much more willing to practice, he proposed also to them contests in all things, which he thought it might be serviceable for them to be practised by the soldiers.

emphasis and signification to it, which it would not otherwise have. Of this kind are *δη* and *γε*, of which last it is very difficult to ascertain the precise meaning; but it certainly has a meaning; and a man much conversant in the Attic writers will desiderate it, if it be any where wanting."

Lord MONBODDO's Orig. of Language. Part, 2. B. I. C. 14.

See also LOCKE's Essay concerning Human Understanding. Book III. Ch. 7. on Particles.

22. Ωφελεομαι δε εδοκεον αυτος και προς το γιγνωσκομαι αλληλοις ὁμοσκηνων. Εν γαρ το γιγνωμαι, και το αιχνυομαι πας εδοκεον μαλλον εγγνωμαι ὁ δε αγνοεινΘ ραδισργεω πως μαλλον δοκεω, ὡσπερ ἐν σκοτΘ αν.

23. Εδοκεον δε ωφελεομαι αυτΘ ὁμις τρεφομενος και προς το ἡττον αλληλοις αν εθελω οπολειπω ὅτι ἔωρχον και το Θηρον, ὁ ὁμις τρεφομενΘ, δεινΘ εχων ποθΘ, ην τις αυτΘ διασπαω απ' αλληλοις.

24. Επιμελομαι δε και ὁδε ὁ ΚυρΘ, οπως μη ποτε ανιδρωτος γενομενος επι το αριστον και το δειπνον εποιηι. Η γαρ επι Θηρα αυτος εζαγων, ιδρως αυτος παρεχων, η παιδια τοιωτος εζευρισκον, ὃς ιδρως εμελλον παρεχων και επραξα ει τι δεομονος τυχοιμι, θτως εζηγεομεν ἡ πραξις, ὡς μη επανοιη ανιδρωτι. Ουτος γαρ ἡγημην και προς το ἡδεως εσθιω αγαθος ειμι, και προς το ὑγιαινω, και προς το διωδαμα τις πονεον. Και προς το αλληλοι δε πρωτερος ειμι αγαθος ἡγεομην ὁ πονος ειμι, ὅτι και ὁ ιππος συμπονων αλληλοις, πρωτερος συμετηκα.

25. Εγνω ὅτι εζεληλυθε μεν οτι εγω ὁ μεν Βελ-

22. They seemed to him also to derive great advantage from being known to each other by living in the same tents: for from being known to each other, he thought that a sense of shame would be created the more in all: but those, who are not known to one another, seem in some measure to be more indolent, as men who are in the dark.

23. They seemed to him also from being fed together to derive great advantage towards being less willing to desert each other: for he saw that even beasts, which are fed together, have a longing desire (for each other,) if any one should separate them from each other.

24. CYRUS was careful of this also, that (his men) should never go to dinner and to supper not having been sweated. For he either gave them a sweat by leading them out to hunting, or he invented such sports, which would give them a sweat: or if he chanced to want to do any thing, he took the lead in the business in such a manner, as that they might not return without sweat. For he thought that this was serviceable both towards their eating with pleasure, and towards being healthy, and towards their being able to labour any thing. He thought too, that labours were a good thing towards their being more gentle to each other, since even horses that labour with each other, stand more gentle together.

25. "I am considering that there are come

## 20 SELECT SENTENCES FROM

τιων, ὁ δὲ καὶ μετων αἰχιος· τὸν δὲ τις αγαθὸς γενομένη,  
αἰχιωσω πας ἀτὰς ἰσομορέω. Καὶ τοι αγωγες οὐδεὶς  
ανιστάτερος νομίζω ὁ εν ανθρώπος ειρί, ἐτο εἰς ὁ εῖτος ὁ  
τε κακος καὶ ὁ αγαθὸς αἰχιομένη.

26. Η καὶ οιομα, εφην ὁ Χρισταντας, εψηφισμένη  
αν το πλήθος, ὡσε μη εἰος ἐκάστος τυγχανω, αλλα ὁ  
ερατισος καὶ τιμη καὶ διαρον πλεονεκτεω; Εγων,  
εφην ὁ Κυρος, οιομα, αμα μεν συναγορευων, αμα  
δε καὶ αιχρος ων αντιλεγω, μη χαὶ ὁ πλειστη καὶ  
πονῶν, καὶ αφελῶν το κοινος, χτος καὶ μεγιστος αἰχι-  
μα. Οιομα δε, εφην, καὶ ὁ κακισος συμφορος Φα-  
νγματος αγαθος πλεονεκτεω. Ο δὲ Κυρος εβλομην  
καὶ ειπος ἐνεκα ὁ ὁμοτιμος εγενομην χτος ὁ ψηφισ-  
μα. Βελτιων γαρ αν καὶ αυτος ἡγεομην ειρί, ει  
ειδεην ὅτι εκ το εργον καὶ αυτος κρινομενος εἰς ὁ αἰχιος  
τυχομην.

27. Ειρί, νη Δι, ανηρ συσκηνος εμοσ, ὃς εν πας  
μαζεω πλεων εχω. Αλλος δι' αν επηρομην αυτος, Η  
καὶ ὁ πονος; Μα Δι, εφην, ω μεν δη αλλα χτος  
γε ψευδομενος ἐαλωκα. Καὶ γαρ πονος καὶ ὁ αλλος ὁ  
τοιχτος, παντι πρωτως αει εσω ὁ βελομενος πλεων εχω.  
Αλλ' εγω μεν, εφην ὁ Κυρος, ω ανηρ, ταγνωσκω ὁ

out with us, some who are to be valued at a greater, and others at a less rate: but if any thing successful should happen to us, all these will think themselves entitled to claim an equal share. But I think that no one of the things amongst men is more unfair, than that both the coward and the brave man should be deemed worthy of equal shares."

26. "What do you think then, said CHRYSANTAS, that the multitude being assembled will decree, so as that each man should not obtain equal shares, but that the most excellent men should have the advantage both in honours and rewards?" "I do think so," said CYRUS, partly indeed because you assist me, and partly because it is base to say otherwise, that he who labours most and benefits the public, that such a one should not be deemed worthy of the greatest things. Besides, said he, I think it will appear advantageous even to the most cowardly, that the brave should be in a better condition than themselves." And CYRUS wished this decree to be made for the sake of the nobles themselves; for he thought that they also would be more brave, if they should know, that even themselves being judged of from their actions, would obtain only their due rewards.

27. "There is in truth a man, my comrade, who in every thing desires to have more (than others.)" Another then asked him, "What (more) of labours too?" "No truly, said he, not so indeed: and in this I am found falsifying: for very contentedly does he always per-

τοις τοις ανθρώποις, οιος καὶ νῦν ἔδει λεγω, εἰπερ δὲ εὐεργεῖος καὶ πειθομένος εχώ το δρατεύμα, εὐαγρετεος ειμι εκ τῆς δρατίας. Δοκεῖ γαρ εγώ το μὲν πολὺ ὁ δρατιώτης ειμι, οιος ἐπομαῖ, ή αν τις ἡγωμαῖ αγω δ', οιμαῖ, επιχειρεω ὁ μὲν καλος καγαθος επι ὁ καλος καγαθος, ὁ δὲ πονηρος επι ὁ πονηρος. Καὶ πολλακις τοινυν πλειων ὄμογνωμων λαμβανω ὁ Φαῦλος, η ὁ οὐδαίος. Η γαρ πονηρια δια τὴν παραντικα ἡδονη πρενομενος, οὗτος εχω συμπειθων πολλος ἀντος ὄμογνωμονεω. Η δ' αρετη προς ορθιον αγων, καὶ τανυ δεινος ειμι εν τω παραντικα εικη συνεπσπασμαι αλλως τε καὶ η αλλως ω, επι το προνεις καὶ το μαλακον αντιπαρακαλῶν. Καὶ τοινυν η μὲν τις βλακεια μαι απονια μονον κακος ω, οὗτος εγώ νομιζω, ὡστερ ηγρην, δασταη μεν μονον ζημιοω ὁ κοινωνος ὡς δ' αν ὁ μὲν πονος κακος ω κοινωνος, προς δε το πλεονεκτεω σφοδρος και αναιχιστος, οὗτος και ἡγεμονικος ειμι προς ὁ πονηρος πολλακις γαρ δυναμαι η πονηρια πλεονεκτῶν αποδεικνυμι. Ως σανταπαιον εὐαγρετεος ὁ τοις τοις δεινω ειμι.

27. *Ἄρετη.*] It is observable, that the Greeks use the word *Ἄρετη* to denote both what we call **VALOUR** and **VIRTUE**. Nor without reason: for where some degree of the former is not found, no portion of the latter will exist. The practice of Virtue demands continual exertions of magnanimity. For the mind has to combat conflicting passions, the seductions of vice, the prevalence of bad example; to overcome all which, requires more fortitude, than to face a host of enemies.

mit any one that will, to have more of labours and other such things." "But, said CYRUS, I am of opinion, my friends, that such men as he now speaks of, must be taken out from our body, if it be necessary to have our army active and obedient. For a great part of the soldiers seems to me to be (such) as to follow, wherever any one will lead them: and I think, the good and virtuous endeavour to lead to things good and virtuous, but the vicious to things vicious. And therefore the wicked have oftentimes more abettors than the good. For vice, as it goes on through present pleasures, has these (pleasures) to persuade many to favour her: but virtue, as it leads to an arduous way, is not very powerful in drawing men along with her for the present, without great reason: especially too if there should be others, who on the contrary side invite them to what is easy and soft. If therefore some should be only base on account of their indolence and their shunning all labour, I think that these, as drones, only injure their associates by the expence of keeping them: but those who may be indolent sharers of labours, yet eager and presumptuous in taking all advantages, these are the men that lead to vicious practices; because they can oftentimes shew vice to be successful in gaining advantage. So that by all means such men are to be removed by us."

27. Such men, &c.

*Ignavum fucos pecus e præsepibus arcent.*

VIRG. L. 1. Æn.

28. Εν δέ ισημι, ω αυτῷ, εΦην, Φιλος, ὅτι γδε  
\* γένος μονος αφελησα ὁ κακος αφαιρεθεις, ὅτι κακος  
απεγομαι, αλλα και ὁ καταμενων ὅτος μεν ανε-  
πιμπλαμην ηδη <sup>ε</sup> κακια αποκαθαριμα <sup>ε</sup> αυτος ὁ δέ  
αγαθος ὁ κακος ιδων απιμασθεις, πολυ ευθυμιοτερον <sup>ε</sup> η  
αρετη ανθεξαιμα.

29. Το δ' αθλον <sup>η</sup> νικη, ην μεν εγω <sup>ε</sup> νικαω, δη-  
λον ὅτι ὁ τε πολεμιος αν ιμετερ<sup>Θ</sup>, και ὁ ποκεμιος  
αγαθον παν<sup>η</sup> ην δέ εγω αν νικαωμαι, (γένος γαρ αει  
και λεγω και ποιεω δει) και γτω το ὁ ιττωμενος αγα-  
θον παν ὁ νικῶν αει αθλον προκειμαι. Ούτω δη, εΦην,  
δει συ γνηνωσκω, ως, ὅταν μεν ανθρωπος κοινωνος πολε-  
μος γενομενος, εν ἑαυτ<sup>ε</sup> εχω εκαστος, ως ει μη αυτος  
τις προθυμηθητομαι, γδεις εσομενος το δεον ταχυ πολ-  
λος τε και καλος διαπραττομαι. γδεις γαρ <sup>ε</sup> αυτος αρ-  
γεομαι ὁ πραττομαι δεομενος. ιποται δε εκαστος δια-  
νοηθω, ως αλλος εσομαι ὁ πρασων και ὁ μαχομδος,  
και αυτος μαλακιζωμαι, ὁ τοιχος, εΦην, δι ισημι, ὅτι  
<sup>ε</sup> πις αιμα πις <sup>η</sup>ω ὁ χαλεπος Φερομενος. Και ὁ Θεος

29. Αθλο νικη.

“ Οιδιν, ω ανδρες ΑΓηνωσι, τυτο καλως εκειν<sup>Θ</sup>, ὅτι ταυτα μεν  
εγιν απαυτος τα γενικα αθλο τε πολιμια κειμενα εν μετω. Φυση δ'  
υπηρεξεις

28. "Be assured of this, said he, O my friends, that when the bad are removed, they will not only confer this advantage, that the bad will be away; but moreover, such of the remaining as were filled with their wickedness will again purge themselves of it: for the good having seen the bad disgraced, will adhere to virtue with more alacrity."

29. "As for the rewards of victory, if we conquer, it is manifest that both the enemy will be ours, and all the valuable possessions of the enemy: but on the other hand if we are conquered, (for it is proper to mention and suppose this always) in the same manner all the possessions of the conquered are always proposed as rewards to the conquerors. Thus then, said he, ought you to be persuaded: that, when men who are become sharers of a war, are of opinion each in themselves, that unless every individual shall himself be alert, no one thing of those which ought, will happen, then many and noble actions are soon accomplished, because none of the things, which ought to be done, is neglected by them: but when each one shall have thought, that there will be another to act and to fight for him, though he himself should be indolent, to such said he, be assured, that all things will come adverse, attacking all together. And God hath in some

ὑπάρχει τοῖς πόλεσι τε ταῦ πεπονταύ, καὶ τοῖς εὐελαύτων καὶ κινηταῖς, τε ταῦ αἰελαύτων."<sup>23</sup>

DEMOSTH. Philipp. 1.

D

26 SELECT SENTENCES FROM

Ἐτῶ πῶς εποίησεν ὁ μη ἡελῶν ἑαυτά προσετίω εκπονεῖ τὸ αγαθὸν, ἀλλος δὲ αὐτὸς επιτάκτηρ δίδαμι.

30. Μαλιστε δέ, ω ανηρ, ὅτος εγώ ευθυμως εἰς ὁ αγῶν ὁ προς ὁδὲ παρορματο, ὅπι Κύρος εποματ ὁ κρινῶν, ὃς καὶ φένος κρινα. αλλα σὺν Θεος ορκος λεγω, η μην εγώ δοκεω Κύρος, ὅσις αν ὁραω αγαθος Φιλεω γεννητον ἑαυτών ὅτος γνων θρῶ αυτος, ὅσις αν εχομι, ηδι-εν δίδεις μαλλον η ἀτος εχων.

31. Ο Κύρος προς ὅτος ειπον, Καη ποτερως αν, ω Κναζαρης, μαλλον συ εκοσμεον; ειπερ πορφυρις ενδις, καη φελλιον λαβων καη σρεπτον αειθερινος, οχολη διελευσυν ύπηκοον συ, η νυν, ὅτε σὺν τασιντοσ καη τοιαν-τοσ δυναμισ ὅτως οξεωσ συ ύπακω, δια το συ πιαω, ιδρωσ καη σπαδη καη αυτοσ χειροτημηνος, καη συ κορμων, καη ὁ αλλος επιδεικνυς δ συ ὅτο πειθομενος;

29. Εν ἑαυτοις εχωσι —

“ Αν τοινυ, ω ανδρες Αἴγιναιοι, καη ὑμεις εστι της τοιωτης εφεληση-τε γενεσθαι γνωμης νυν, επειδησεις καὶ προτερον, καη ἑκασθ οὐ μων καὶ δεις δυνατος αν παραχειν αυτοι χρησιμου τη πολει, πασαν αφεις την ειρω-νειαν, ἑτοιμθ πραττειν ύπακεν, ο μεν χειριστας εχων, εισφερειν, ο δι-εν ηλικιαι, σρατεινοσιν συνελοντει οι ἀπλων ειπειν, καη θμων αυτων εφ-λησητε γενοθαι, καη πανσηνε, αυτος μεν εδεις ἑκαστος ποιησειν ελπι-ζων,

measure appointed it so: for to those that are not willing to enjoin it upon themselves to labour in procuring good things, to these he gives others to be task-masters."

30. "But in a particular manner, my friends, this encourages me to (undertake) the contest with these (nobles) most readily, that CYRUS will be the judge; who judges not with envy: but I assert it with an oath (in the name) of the gods, in truth CYRUS seems to me to love not less than himself whatsoever men he can see to be good; and truly I see him giving to these, whatever he may chance to have, with more pleasure than if he kept it himself."

31. CYRUS said to these words, "And by which of the two ways, O CYAXARES, should I have been an ornament to you most? whether, if I had leisurely obeyed you when you commanded me, after I had put on a purple robe, and had taken bracelets, and had thrown round me a chain? or now, when I obey you with so great and such a force, so expeditiously, in order to honour you, being both adorned myself with sweat and diligence, and adorning you likewise, and exhibiting these others so obedient to you?"

Ζαν, τον δε πλησιον παντον' οπερεις αυτοις προκεινον· καη τα ιμιτερα αυτων κομισσοντε, αν θεος θελη, καη τα κατερραθυμημενα παλιν αναληψοντε, κακειουν τιμωρησοντες."

DEMOSTH. Philipp. I.

D 2

32. Δοκεω γαρ εγω, εφην, πας μεν, ὃς αν τις Βελαμαὶ αγαθοὶς σωεργος ποιεομαὶ ὅπιος τις οὐ παραγ-  
μα, ἥδιον ειμι εὐ τε<sup>2</sup> λεγων καὶ εὐ<sup>2</sup> ποιων παρορμαῶ,  
μαλλον η λυπων καὶ αναγκαῖων. ὃς δὲ δὴ το εἰς ὁ  
πολεμος εργον εποιησμην τις Βελομην σωεργος παρεθυ-  
μος, <sup>2</sup> οὗτος πανταπιον εγω γε δοκει αγαθοὶς Θηρατεον  
ειμι καὶ λογος καὶ εργον.

33. Ο Αρμενιος, εφην, πρωτον μεν<sup>4</sup> συ συμβολευω,  
εν η δικη τ' αληθεις λεγω, ινα<sup>4</sup> συ εἰς γε απω το ευμι-  
σησατον<sup>5</sup> το γαρ<sup>6</sup> Φειδομενος Φαινομα, ευ ισημι ὅπι  
καὶ τις<sup>8</sup> συγνωμη τυγχανω εμποδων μαλισσε ανθρωπος  
γιγνομα.

34. Νυν ουν<sup>3</sup> τις<sup>7</sup> τε<sup>8</sup> ὁ δασμος απηγαγον, γετε  
τρατευμα επειψια, ετειχιζον τε το ερυμα; Καὶ ὃς  
εφην, <sup>9</sup> Ελευθερια επειψιμεον καλος γαρ εγω δοκεω  
ειμι καὶ<sup>10</sup> αυτος ελευθερος ειμι καὶ παις ελευθερια κα-  
τελιπον. Καὶ γαρ ειμι, εφην ὁ Κυρος, καλος μαχομα,  
ὅπως μηποτη τις δελος μελλομι γενησομα.

33. Ειμισητοτετον, &c.

Εχθρος γαρ μοι κενος, ὅμως αἰδαν πυλησιν,

Οσ κ' ἑτερον μεν κενθει εν φρεσιν, καλο δε βαζει.

Hom. II. L. 9. 312.

These

32. "For it seems to me, said he, more pleasant to excite all men, indeed, whom one would wish to make good fellow-labourers of any action whatever, by speaking kindly and doing good, and rather than by vexing and compelling them: but those whom one would wish to make active fellow-labourers of affairs in war, these I think by all means we must court both by good words and actions."

33. "O ARMENIAN, said he, I first of all advise you, to speak the things that are true in this your trial, that at least one thing most detestable might be wanting to you; for as to being found a liar, be assured that it is in a particular manner an obstacle to men against their obtaining pardon."

34. "Now then why hast thou neither paid tribute, nor sent an army, but didst fortify thy garrisons?" And he answered, I was desirous of liberty: for it seems to me to be a noble thing, both to be free myself, and to have left freedom to my children." Indeed it is noble, said CYRUS, to fight, that one might never become a slave."

These words from ACHILLES are highly in character; as are those of NEOPTOLEMUS in the PHILOCTETES of SOPHOCLES, that most HOMERICAL of the Greek Tragedians.

N E. Οὐκ αἰσχρον ἵγε δῆται τα ψευδῆ λεγεῖν; PHIL. 109.

Who will say that the poets are not fine MORALISTS?

30 SELECT SENTENCES FROM

35. Δοκεω γαρ εγω, ω Κυρος. οτως εχω, ανευ μεν  
σωφροσυνη ραδικαλλος αρετη ραδεις οφελος ειμι. τι γαρ  
αι, εφην, χρησιμην αν τις ιχυρος, η ανδρεος, μη  
σωφρων, η ιππικος; τι δε πλεον; τι δε, δυναστης εν  
πολις; συν δε σωφροσυνη και φιλος πας χρησιμος, και  
θεραπευ πας αγαθος.

36. Δοκεω εγω οι αυτος ανηρ ειμι, και ευτυχων  
εξυβρισα, και πταισας ταχι επιτηξα. και ανεδεις,  
παλιν αν μεγα εφρονησα, και ταλιν αν πραγμα πα-  
ρασχω.

37. Αλλα να μα ο Θεος, εφην, οτος μεν εγωγε  
υπηρετης, οσ αν ειδειν αναγκη υπηρετων, ακινηταν εγω  
δοκω χρεομαι. οσ δε γνωκω δοκοιν, οτι ευνοια και  
φιλια ο ερωτος το δεον συλλαμβανοιμι, οτος αν εγω δο-  
κω και αμαρτανων ραον Φερω, η ο μισων εκπλεω δε πας  
αναγκη διαπονημενος.

38. Οιτω καλος και αγαθος ην εκεινος, ως και οτε

35. Σωφροσυνη signifies sometimes Discretion, sometimes  
Prudence, sometimes Temperance, sometimes Modesty; vir-  
tues which all arise from sanity and sobriety of mind.

38. Καλος και αγαθος.

These words, which are put into the mouth of TIGRANES  
in commendation of a fictitious character, are in reality spo-  
ken in praise of SOCRATES. And indeed it is not without  
reason that XENOPHON calls his master Καλος και αγαθος, for he

cer.

35. "It seems to me, O CYRUS, to be thus; that without discretion the advantage of any other virtue is none. For in what, said he, can one use a strong man, or a brave man, or one skilled in horsemanship, if not discreet? in what (can one use) a rich man? in what a man of power in his city? But with discretion, both every friend is useful, and every servant good."

36. "It seems to me to be the part of the same man, both to be insolent when successful, and to be suddenly disheartened when unfortunate: and when restored (to his former good condition) to be again insolent, and again to create disturbances."

37. "But in truth, said he, I think I should use with very little pleasure those servants, whom I should know to serve me thro' necessity: but of whomsoever I may seem to think, that they assist me in what is requisite, through good-will and friendship to me, with these I fancy I can bear more easily, even tho' they do wrong, than with those who hate me indeed, but yet labour at all things more abundantly through necessity."

38. He was so virtuous and good, that even

certainly was the chief and best of the philosophers, as he delivered precepts of wisdom suited to human nature, more than any of them. The doctrines of ERICRUS lead to voluptuousness: those of ZENO to morosity, self-conceit, and self-

love:

32 SELECT SENTENCES FROM

αποΦηγκω εμελλον, προσκαλεσας εγω επου, Μη τι  
ευ, ω Τιγρανης, εΦη, ότι αποκτενω εγω, χαλεπηνο  
\*ο πατερ\* καρ κακονοια τις θτος ποιεω, αλλ' αγνοια  
σωσος δε αγνοια αν Θραπτος εχαμαρτανω, πας ακατοις  
θτος εγωγε νομιζω.

39. Αν Θρωπινος προΦημια εις το επραχθην θτος θ-  
δεις θτω μεγας συμμαχος αν γενομην, ως ταχος.

40. Εν δε θτος προσαγω \*ο Κυρος\* ο αιχμαλωτος  
δεδεμενος, \*ο δε τις και τετρωμενος. Ως δε ειδον, ευΦυς  
λιω μεν εκελευσα \*ο δεδεμενος, \*ο δε τετρωμενος, κατρος  
καλεσας, Θεραπευω εκελευσα. Επειτα ελεζα \*ο Χαλ-  
δαιος, \*οτι αν ικοιμι θτε απωλεσα επιΦυμων εκενος,  
θτε πολεμεω δεομενος, αλλ' ειρηνη εποιησα Βγλομενος  
\*Αρμενιος και Χαλδαιος.

41. Ως δε ειδον \*ο Κυρος, ελεζα, Ω Κυρος, ως ολ-  
γος δυναμενος προορω αν Θραπτος ωει \*το μελλον, πολ-  
λος επιχειρεω προττω. Νυν γαρ δι ιαν εγω ελευθε-  
ρια μεν μηχαναρμα επιχειρησας, δολος, ως θδεπωποτε,

love: but those of SOCRATES have in them a suavity of man-  
ners, accommodation to the frailties of mankind, generosity  
of sentiment, real and not ostentatious virtue, and resigned  
submission to all the ways of Providence.

38. Χαλεπηνης —

The last words of PHOCION to his son are memorable:  
“ Επισκηπτω αιτω μηδει Αθηναιοις μηποιησην υπερ της παρ\* αω-  
την φιλοτητας, ης νυν πινω. AELIAN. V. Hist.

when he was just going to die, having called me to him he said, O TIGRANES, be not you at all angry with your Father, because he will kill me; for he does not this from any malevolence, but from ignorance: but whatever things men do wrong through ignorance, all these I deem involuntary."

39. Nothing can be so great a helper to human alacrity towards performing these things, as expedition.

40. At this time, they bring to CYRUS the prisoners bound, and some wounded. But when he saw them, he immediately ordered them to loosen those that were bound, and having called in some physicians, he ordered them to heal the wounded. He then said to the CHALDÆANS, that he was come not desiring to destroy them, nor wanting to make war, but wishing to establish peace between the ARMENIANS and CHALDÆANS.

41. When he (the king of the ARMENIANS) saw CYRUS, he said, "O CYRUS, how few things of futurity being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before: and after we had been taken, when we had thought certainly to have perished, we

## 34 SELECT SENTENCES FROM

εγενομήν. Επει δέ ἐστι, σαφῶς απολῶλα νομίσας,  
τινα αναφανοματικού σεσωσμένος, ὡς καθεπωπότε.

42. Τελος δ' γν οὐ πηντησος καὶ η γυνη ὁ Αρμενιος,  
η Θυγατηρ εχων, καὶ ὁ νεωτερος ιχθυος καὶ σὺν αλλοι  
διωρον καὶ το χρυσον εκομιζον, ο παροτερον ωκη η θελον  
ελαθον ο Κυρος. Καὶ ο Κυρος ιδων, ειπεν, Συ εγω  
ο πιησω και ιδοτο περιιων ευεργετεω αλλα συ, ο γυ-  
νη, εχων θτο το χρυσα ο Φερω απιθι, καὶ ο Αρμενιος  
μηκετι ιδων αυτον κατωρυζει εχετεμψα δέ ο σος ιδος  
ώς καλλισε απ' αυτος κατασκιδασας επι η σρατεια  
απο δέ ο λοιπος κτισματι καὶ σαντα, καὶ ο ανηρ, καὶ  
η Θυγατηρ, καὶ ο ιδος οσις κεκτημενος καὶ κεκοσμη-  
μενος καλλιον καὶ ιδιον ο αιων διαζω. εις δέ η γη,  
εφην, αρκεω το σωμα, οταν έκαστος τελθητησω, κα-  
τακριπτω.

43. Ανηρ φιλος, δοκεω εγω ευφροσυνη τις ναν πα-  
ρεμι, καὶ οτι ευπορια της προσγεγνηματι, καὶ οτι εχω  
αφ' οι τιμαω εξω οις αν Βελαματι, καὶ τιμαοματι οις  
αν έκαστος αξιος ο. Παντως δη αναμιμησκωμεν ο  
ποιος αττα εργον θτο ο αγαθος ειμι αιτιος σκοπυ-  
μενος γαρ έυρησω, το τε ηγρυπητα οπε εδει, καὶ το  
επιστητα, καὶ το εσπευστα, καὶ το μη ειδει, ο πολε-

had thought certainly to have perished, we appear now to be secure, so as never before."

42. At length also the wife of the king of the ARMENIANS met him, having her daughters and younger son with her: and among other presents, she brought also the gold, which CYRUS before was not willing to receive. And CYRUS having seen them, said, "Ye shall never cause it, that going about I should do good for the sake of reward only: but do you, woman, keeping the riches which you bring, depart hence, and give them no more to the ARMENIAN to bury them; but send out this your son to the war, when you have furnished him as beautifully as possible from part of these riches: and from the rest, get both for yourself, and husband, and daughters, and sons, that, which if ye possess and with which if ye are adorned, ye will lead your life more elegantly and pleasantly: but said he, when each of you is dead, be it sufficient to bury your bodies in the ground."

43. "My friends, there seems to be some joy amongst us now, both because some supply is added to us, and because we have (means) from which we shall be able to honour those whom we may wish, and to be honoured ourselves as each may be deserving. But by all means we should remember what kind of actions are the causes of these good things: for if we consider we shall find them to be, the having watched when it was necessary, the having laboured, the having been diligent, and

36 SELECT SENTENCES FROM

μιος. Ούτως γν Χρη καὶ τολοιῶν ἀντρ αὐτὸς ειμι,  
τογνωσκων ὅτι η μεγαλη ἡδονη, καὶ το αὐτὸν ὁ με-  
γας η πειθω, καὶ η καρτερια, καὶ ο εν ο καιρος πονος  
καὶ κινδυνος παρεχομαι.

44. Ο κοινος κινδυνος Φιλοφρονως ποιεω ο συμπα-  
χος προς αλληλοι, καὶ γκετι εν γτος γτε ὁ εν ὅπλοι  
κοσμημενος φθονεω ουτε ὁ ε δοξα εφιεμενος, αλλα  
μαλλον καὶ επισινεω καὶ αππιζομαι ο τοιωτος ο σμοιος  
νομιζων συνεργος αυτος ο το κοινος αυτὸν ειμι.

45. Πολυ μεντοι εγω <sup>δ</sup> Βελτιων καὶ ερραμενερος η  
Ψυχη ο σρατωτης χριστομαι, ην ιω επι ο εχθρος, καὶ  
μη ακω δοκω οραω ο πολεμιος. πολυ δε κάκενος  
μαλλον <sup>ε</sup> εγω φοβηθησομαι, σταν <sup>ε</sup> ακοσω οτι ουχ οις  
φοβημενος πτησσω <sup>α</sup> αυτος οικοι καθημενος, αλλ επει  
αισθανομαι προσιων, απαντω τε <sup>η</sup> αυτος, ιν' οις τα-  
χιστε <sup>ε</sup> συμμιζω, καὶ γκ αναμενω εως αν ο ημετερος  
χωρα κακοωμαι, αλλα φθανων ηδη δηοω η εκεινος γη.  
Καὶ τοι, εφην, ει τι εκεινος μεν φοβερωτερος ποιησω,  
εγω δε αυτος θαρραλεωτερος, πολυ γτως <sup>δ</sup> εγω πλεο-  
νεκτημα νομιζω καὶ ο κινδυνος γτως εγω μεν ελαττων  
λογιζομαι, ο δε πολεμιος μειζων, πολυ αν μαλλον.  
Καὶ ο πατηρ αιει λεγω, καὶ συ Φημι, καὶ ο αλλος δε

the having not yielded to our enemies. Thus then hereafter also, it behoves you to be brave men, knowing that obedience, perseverance, labours in due season, and dangerous enterprises afford great pleasures and great advantages."

44. Common dangers make fellow-combatants to be kindly disposed towards each other; and in this condition they no longer envy either those that are adorned in their arms, nor those that desire glory; but such men rather both commend and admire men like themselves, deeming them to be fellow-labourers for the common good.

45. "We truly shall upon trial find the minds of our soldiers much braver and firmer, if we go against the enemy, and do not appear unwilling to see our adversaries: and even they (our enemies) will fear us much more, when they shall have heard, that we are not struck with consternation at them, sitting at home as though we feared them, but (that) as soon as we perceive them advancing, we both come to meet them that we may engage as soon as soon as possible; and we wait not till our own country is laid waste, but being before-hand we are already spoiling their land. And indeed, said he, if we can render them at all more terrified, and our own men more courageous, I think this will be a great advantage to us: and I reckon that the danger will thus be less to us: but greater by many degrees to the enemy. Moreover my father always says, and you affirm, and in-

## 38 SELECT SENTENCES FROM

πας ὄμολογεων, ὡς αν μάχη γρινομαχ μαλλον <sup>δ</sup> η ψυχη  
η <sup>ρ</sup>η το σωμα ρωμη.

46. Κυρος εθυν πρωτον μεν ΖΕΤΣ ΒΑΣΙΛΕΥΣ,  
επειτα δε καη ὁ αλλος Θεος· καη ηγεομην <sup>τ</sup> ιλεως καη  
ευμενης αν, ιγεμων γρινομαχ <sup>δ</sup> η σρατια, καη παρε-  
στης αγαθος, καη συμμαχος, καη συμβολος <sup>ο</sup> αγα-  
θος. Συμπαρεκαλεον δε καη <sup>τ</sup> ιρως γη Μηδια οικητωρ  
καη κηδεμων. Επει δε εκαλλιερησα τε καη αθροος  
ην <sup>δ</sup> αυτος το σραχτομα προς <sup>δ</sup> το ὄριον, τοτε δε <sup>τ</sup> οιωνος  
χρησταμενος αυτοις, ενεβαλον εις η πολεμιος. Επει δε  
τα ταχινια διεβην το ὄριον, εκει αν καη Γη ιλασκο-  
μην χοη, καη Θεος Θυσια, καη ιρως Αστυρια οικητωρ  
ευμενηγομην. Ούτος δε ποιησας, αυτις ΖΕΤΣ ΠΑ-  
ΤΡΩΟΣ εθυν, καη ει τις αλλος Θεος εφαγομην, <sup>τ</sup> γ-  
δεις ημελεον.

47. Ο μεν γαρ δυναμενος εν <sup>ο</sup> τοιος δε καη αλλος  
Βελτιων ποιεω, εικοτως αν ηδη καη <sup>τ</sup> έσωται συνειδειην  
τελεως αγαθος ανηρ <sup>τ</sup> αν. <sup>ο</sup> δε <sup>η</sup> γτος ιστοριησι αυτος  
μονος εχων, καη <sup>τ</sup> γτος αγαπων, εικοτως αν ιμιτελης  
αυτος νομιζομην. Ούτος δε έγεκεν υκ εγω, εφην, αυτος  
λεγω, αλλα συ κελευω λεγω, ινα καη αρεσκω <sup>δ</sup> συ  
πειρωματι· ου γαρ καη πλησιαζω <sup>δ</sup> αυτος, έκαστος το  
έσωται μερος. Εν δ' επισαμας, εφην, έως αν θαρρων

deed all others agree in it, that battles are determined more by the minds, than by the strength of soldiers bodies."

46. CYRUS sacrificed first indeed to REGAL JOVE, and then to the other gods; and he requested, that being propitious and favourable they would be conductors to his army, and good helpers, and allies, and advisers of right measures. He invoked also with them the heroes, inhabitants and guardians of the land of MEDIA. But when he had sacrificed propitiously, and his army was collected together about him on the borders, then having met with happy auguries, he entered into the enemies country. But as soon as ever he had passed the borders, there again he made EARTH propitious by libations, and appeased by sacrifices the gods and heroes inhabitants of ASSYRIA. Having done these things, again he sacrificed to PATERNAL JOVE, and if any other of the gods occurred to him, he neglected none of them.

47. "For he truly, who in such a time as this, is able to make others also more brave, may with reason be conscious to himself that he is completely a good man; but he, who in himself only has the remembrance of these (duties) and is content with this, with reason should think himself but half perfect." "For this purpose, said he, I do not speak to them myself, but bid you to speak, that they may endeavour to please you: for you are near to them, each in his own district. But be well assured, said he, as long as you shew yourselves to them

## 40 SELECT SENTENCES FROM

χτος <sup>2</sup> συ αυτος <sup>3</sup> επιδεικνυω, και χτος και αλλος τολ-  
λος και λογος αλλ' εργον Θαρρεω διδαξω.

48. Αντρ Αστυριος, νυν δει αντρ αγαθος ειμι. Νυν  
γαρ περι <sup>4</sup> Φυχη η υμετερος <sup>5</sup> ο αγων, και περι γη εν οσ  
εφυν, και περι οικος εν οσ ετραφην, και περι γυνη δε  
και τεκνουν, και περι πας <sup>6</sup> οσ κεκτημαι αγαθος. Νι-  
κησας μεν γαρ, απας χτος συ, ωσπερ προσθεν, κυριος  
εομαι ει δ' ηττηθησομαι, ευ ισημι <sup>7</sup> οτι παραδωσω  
χτος πας <sup>8</sup> ο τολεμιος αι τε γν <sup>9</sup> νικη ερων, μενων μα-  
χομαι. Μαρος γαρ, το κρατεω <sup>10</sup> βιλομενος, το  
τυφλον το σωμα και αοπλος και αχειρος χτος εναντιος  
πεττω <sup>11</sup> ο πολεμιος <sup>12</sup> φευγων. Μαρος δε και ει τις  
ζων βιλομενος φευγω επιχειροιην ειδως <sup>13</sup> ο μεν  
νικων σωζομαι, ο δε φευγων αποθησκω μαλλον <sup>14</sup> ο  
μενων. Μαρος δε και ει τις <sup>15</sup> χρημα επιθυμων,  
ηττα προσιεμαι. Τις γαρ γκ οιδα, <sup>16</sup> οτι ο μεν νικων  
το τε εαυτος σωζω, και το <sup>17</sup> ο ηττωμενος προσλαμβανω  
ο δι <sup>18</sup> ηττωμενος αμα εαυτος τε και το εαυτος πας  
αποβαλλω.

49. Κυρος ειπον, Ω Χρυσαντας, μηδεν συ λυπν-  
των η <sup>19</sup> ο Αστυριος παρακελευσις χθεις γαρ χτως εσο-  
μαι καλος παρανεγις, οσις ο μη ων αγαθος ανθη-

courageous, you will teach, not by word but by deed, both these and many others to be courageous."

48. "Men of ASYRIA, it now behoves you to be brave men. For now the contest will be for your lives, and for the land in which ye were born, and for the houses in which ye were bred up, and for your wives also and children, and for all the valuable things which ye possess. For indeed, having conquered, you as before will be masters of all these things; but if you shall be conquered, be assured that you will surrender all these things to the enemy: standing firm therefore fight as men desirous of victory. For it is absurd, that men who wish to conquer, by fleeing should turn against the enemy those parts of the body, which are blind, and unarmed, and destitute of hands. And if any one because he wishes to live should attempt to flee, he is a fool; since he knows, that they who conquer are preserved in safety, but those who flee, die rather than those who stand firm. If any one too admits of a defeat because he is desirous of riches, he also is a fool. For who does not know, that the victors both keep safe the possessions of themselves, and acquire moreover those of the vanquished; but the vanquished lose at the same time both themselves, and their possessions?"

49. CYRUS said, "O CHRYSANTAS, let not these exhortations of the ASSYRIAN at all vex you: for there will be no admonition so effectual, which will make men not brave (be-

μερον ακετας αγαγος ποιησω· όκι αν γν τοζοτης γε, ει  
μη εμπροσθεν γετος μεμελετηκως ειην· γδ' ακοντιης,  
γδε μην ιππεις γε· γδε μην <sup>α</sup> το γε σωμα ικανος πονεω,  
ην μη προσθεν ησηκως ω.

50. Αλλ' ακριεω τοι, ω Κυρος, εαν η Φυχη α-  
πος παρακελευσαμενος αμεινων <sup>β</sup> ποιησω. Η και διωα-  
μην αν, εφην ο Κυρος, εις λογος ρηθεις αιθημερον  
ε αιδως μεν ενιστηκοτη η Φυχη ο ακετας, η απο  
αιχρος εκωλυσα, προτεψψαν δε ως χρη, επαινος μεν  
ενεκα, <sup>γ</sup> πας μεν πονος, πας δε κινδυνος υποδυομα,  
λαβειν δε εν η γυναικι Βεβαιως γετος, ως αιρετωτερος  
ειμι <sup>δ</sup> μαχομενος αποθητηκα μαλλον η Φευγαν εσω-  
θην; Αρρ' όκι, εφην, ει μελλω τοιστος Διανοια εγ-  
γενησομαι ανθρωπος και εμινον εσομαι, πρωτον μεν  
νομος υπηρεξα δει τοιχτος, δι' ος ο μην αγαθος εντιμος  
και ελευθερος ο Βιος παρασκευαθησομα, <sup>ε</sup> ο δε κακος  
ταπεινος τε και αλγεινος και αβιωτος ο ακου απανακε-  
σομα; Επειτα διδασκαλος, οιμα, δει και αρχων επι  
<sup>δ</sup> γετος εγενομην, οσις δειξω τε ορθως και διδαξω και  
εφισω γετος δραω, έως αν εγγενωμαι αυτος ο μεν  
αγαθος και ευκλεις ευδαιμονεζετος τω ουτι νομιζω, ο  
δε κακος και δυσκλεις αθλιωτετος πας ηγεομα. Ουτω

fore) to be brave on the self-same day, that they have heard it: nor certainly (will it make them) bowmen, unless they may have practised before; nor darters of the javelin; nor indeed horsemen: nay it will not even (make) them able in their bodies to labour, unless they should have exercised them before."

50. "But it is enough, O CYRUS, if by exhorting you can render their minds braver." "What, said CYRUS, can one speech when spoken fill the minds of the hearers with a sense of shame that self-same day, or restrain them from base things, and persuade them, that for the sake of praise it behoves them to undergo every labour and every danger, and to adopt firmly among their sentiments this (truth) that it is more eligible for them to die fighting, rather than be preserved by fleeing? What, said he, if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary in the first place, that there should be such laws, by which life will be rendered honourable and free to the brave, but time will hang upon the cowardly both abject and painful, and scarcely be called living? In the next place, I think, it is necessary that there should be governors for these things, who will both rightly point out, and teach, and accustom them to do these things, until it is inherent in them to think, that the brave and glorious are really the most happy, and to deem the cowardly and inglorious the most wretched of all

## 44 SELECT SENTENCES FROM

γαρ δει διετεθη ὁ μελλων εό απο ὁ πολεμιος Φοβος  
η μαθησις κρειττων παρεξομα.

51. Εως δ' επερ Βελος εἶω ην, παρηγγυαν ὁ Κυρος οιωθηρα, ζετε συμμαχος και ηγεμων.  
Επει δε παλιν ίηκον το οιωθηρα ανταποδιδομενος,  
εζηροχον αι Διοσκυροι <sup>2</sup> παιαν ὁ νομιζομενος ὁ δε Θεοσεβος πας σωεπηχησα μεγας η Φωνη, εν ὁ τοιχος γαρ  
δη ὁ δειοδαιμων ηττον <sup>3</sup> ὁ ανθρωπος Φοβεομα. Επει  
δε ὁ τακιν εγενομην, αμα πορευομενος ὁ ὁμοιμος Φανδρος, καη πεπαιδευμενος, περιορῶν <sup>4</sup> αλληλοι, ονομαζων  
παρασατης, επισατης, λεγων πολι το, Αγω ανηρ Φιλος,  
Αγω ανηρ αγαθος, παρεκαλεον αλληλοι εστομα.  
Ο δ' οπισθεν, <sup>5</sup> αυτος ακατα, αντιπαρεκελευμην <sup>6</sup> ὁ  
πρωτος ηγεομαι ερρωμενως. Ήν δε μεσος το σρατευμα  
<sup>7</sup> ὁ Κυρος προθυμια, Φιλοτιμια, ρωμη, Θαρσος, πα-  
ρακελευσμος, σωφροσυη, πειθω.

52. <sup>8</sup> Ο δ' εγω εγγυται ταξιαρχος <sup>2</sup> χρισαντας  
χδεν παρ' <sup>9</sup> αλλος δεομα πυνθανομα, αλλ' αυτος οιδα  
οιος ην. ὁ μεν γαρ αλλος, ὅσαπερ οιμαι καη ου πας,  
εποιεον επει δ' εγω παρηγγυηση επαναγω, καλεοις  
ονομασι αυτος, ανατεταμενος θτος <sup>10</sup> η μαχαιρα, αις  
παισων πολεμιος, υπηκοοι τε <sup>11</sup> εγω ευθυς, καη αφεις  
οις εμελλον παισα, το κελευσμενον επιστοτον, αυτος τε

men. For thus it is fit that those should be affected, who would shew their discipline superior to any fear occasioned by the enemy.

51. And whilst they were yet without the reach of the (enemies) darts, CYRUS gave the word, JUPITER OUR **HELPER AND LEADER**. But when the word came returned back to him again, he began the usual hymn to CASTOR and POLLUX: and all the soldiers devoutly sung with him in a loud voice: for indeed on such an occasion, those that stand in awe of the gods are less afraid of men. But when the hymn was ended, the nobles going on together cheerful, and well disciplined, looking about on each other, calling by name those who stood on each side of them and those that stood behind, and often saying this, "Come on my friends, come on my brave men," they encouraged each other to follow. And they, who were in the rear, having heard them, in their turn exhorted those in the front to lead on vigorously. And the army of CYRUS was full of alacrity, love of glory, strength, confidence, exhortation, discretion, obedience.

52. "I need not enquire from others about **CHRYSANTAS**, who was the Centurion nearest to me, for I myself know, what a man he was. For other things he did, which I think you all did likewise: but when I gave the word to retreat, having called him by name, he, though he had raised up his sword as just about to strike an enemy, immediately both obeyed me, and having forborn what he was about to do, did that which was ordered: for

46 SELECT SENTENCES FROM

γαρ επανηγγεγον, καὶ ὁ ἄλλος μάλα επισπερχως παρηγγεδον.—Χρισταντας, καὶ εργατης ὁ πολεμικος, καὶ Φρονιμος, καὶ αρχοματικανος καὶ αρχω, Χιλιαρχια μεν ἡδη τιμω. ὅταν δὲ καὶ ἄλλος τις αγαθος ὁ Θεος δω, ζτε τοτε επιληπτοματικος ἀντος.

53. Καὶ πας συ Βαλοματ, εΦην, ὑπεριησα. ὁ γαρ νυν ειδον εν ἡ μαχῃ ὁδε, ζτος εν Φυρικμενος μηποτε πανσωματικα, ινα παρα συ αυτος αιτι κρινω, ποτερον ἡ αρετη μαλλον η ἡ Φυγη σωζω η Φυχη, καὶ ποτερον ὁ μαχομαι Θελων, ραον απαλλαττω η ὁ ουκ εθελω, καὶ ποιος τις ἡδονη το νικᾶν παρεχω. ζτος γαρ νυν αριστα κριναιμι αν, πειρα τε αυτος εχων, καὶ αρτι γεγενημενος το πραγμα.

54. Εννοησον δ', εΦην, ὡς ει μηδε εκενος αισχυντεον ην, ζδε δε εγω παροσκηω ετυχον ζτε παλησμονη ποτε, ζτε μεΦη. καὶ γαρ πω διαπεπραγμαι εγω ὁς Βαλομαι.

55. Το μεν νυν παλεονεκτησαι ολιγοχρονιος αν εγω πλετος παρασχομι. το δε, ζτος προεμενος, εκενος κτησαθαι. οΦεν ὁ πλετος Φιοριαι ζτος, ὡς δοκω, αεννασοτερος εγω δυναιμην αν ὁ πλετος και πας ὁ ημετερος παρεχω.

both he himself retreated, and very expeditiously gave the word to the others.—I now honour CHRYSANTAS, who is both active in military affairs, and prudent, and able both to obey, and to command, with a Tribuneship: and when God shall have given any other good thing to us, neither then will I forget him.”

53. “And, I wish, says he, to give you all this advice: for you should never cease considering those things, which you now have seen in this battle, that you may always judge within yourselves, whether valour rather than flight preserves lives, and whether those who are willing to fight deliver themselves (from danger) more easily, than those who are unwilling, and what kind of pleasure victory affords: for you may now judge very well of these things, both because you have had experience of them, and because the action is but lately past.”

54. “But consider, said he, that though we ought not to pay respect to them, yet not even in this case is it fit for us at all to indulge ourselves either in satiety or drunkenness; for the things which we wish are not yet accomplished by us.”

55. “The taking of a present advantage, would afford us riches of a short continuance; but the having acquired those things from whence riches arise, by relinquishing these things (present,) this, as I think, may be able to give to us and to all our friends more perennial riches.”

48 SELECT SENTENCES FROM

56. Δεινός γαρ τὸν επην, ω Κύρος, ει εν Θηρᾳ μεν πολλακις αστος καρτερεω, ὅπως Θηριον τις ὑποχειριος ποιησαμαι, και μαλα ε μικρος ισως αξιος ολβος δε ὅλος πειρωμενος Θηραω, ει εμποδων τι ποιησαμην εγενομην εγω, ὅσ ε ὁ μεν ε κακος ανθρωπος αρχω, ὁ δ' αγαθος πειθομαι, ων αν μη πρεπων εγω δοκοην ποιεω.

57. Αλλ' ερω τις ισως, ὅτι ωκ επιτιμαι. Μα δι' εδε γαρ ὁ επιτιμενος νυν, πριν μαθειν, εδεις ηπιτιμην. Αλλ' εποιηι αν τις, ὅτι παις αν εμανθανον. Και ποτερον ὁ παις ειμι Φρονιμωτερος, ως μαθειν ὁ Φραζομενος και δεικνυμενος, η ὁ ανηρ; ποτερος δε, εαν μαθω, ικανωτερος το σωμα εκπονεω, ὁ παις η ὁ ανηρ;

58. ε Δυω αν, εΦην, επιμελητεον εγω ειην, ὅπως τε κριττων εγομαι ε ὁ εχων αυτος, και ὅπως αυτος μενω οικιζμενος μεν γαρ χωρα ε πολλος αξιος κτημα ερημος δε ε ανθρωπος αν, ερημος και ὁ αγαθος γιγνομαι.

59. <sup>δρ</sup> Ο Περτης διεπεμνον <sup>ρ</sup> ὁ αρτος <sup>δ</sup> ἐκαστος <sup>ρ</sup> ὁ ημισυς. οψον δε ωκ επεμπον εδε ὁ οινος, οιομενος εχω

58. Οικιζμενη

·Ως ειναις αρξεις της δε γης, ὁσπερ κρατεις,  
Ενν αυδεκσιν κατλιον η κενης κρατειν.  
·Ως ρδεν εσιν ωτε πυργος, ωτε γανος,  
Ερημος αιδενη μη ξυνοικηταν εσω.

SOPH. Oed. Tyr. 54.

56. "For it were a sad thing, O CYRUS, if oftentimes we persevere in hunting without taking food, that we might bring into our power some beast, and one perhaps worth very little; but should not think, that we do things unbecoming us, if we should make those things to be at all an obstacle to us, which do indeed command the base, but obey the good, when we are endeavouring to pursue solid wealth."

57. "But some one perhaps will say, that we do not know (how to ride.) True we do not: neither did any one of those, who are now expert in riding, know how to do it before he had learned. But some one may say, that they learned when they were boys. What then are men or boys more sensible of the two so as to learn the things that are told and shewn them? and which of the two, when they have learned, are most able in their bodies to labour, boys or men?

58. "We must, said he, be careful of two things; viz. both that we may be superior to those who have these possessions, and that they themselves may continue where they are: for a country inhabited is indeed a possession worth much: but being destitute of men, it is also destitute of good things."

59. To each of the PERSIANS they sent half of their bread: but they did not send meat nor

50 SELECT SENTENCES FROM

ο αμφι Κυρος, ὅτι Κυρος εΦη αφθονος οτος εχω. Ο δε Κυρος ταυτα ελεγον, οφον μεν ο λιμ<sup>Θ</sup>, τινω δι' αυτο ο ωδηρρεων ποταμ<sup>Θ</sup>.

60. Εγω συ οτε ερημος κατελιπον, (χαεις γαρ οταν ο εχθρος κρατω, τοτε ο φιλ<sup>Θ</sup> ερημ<sup>Θ</sup> γινομαι) χαε μην αποχωρων γε αυτο συ οιομα εν κινδυ<sup>Θ</sup> συ καθεισαναι· αλλ' οσ<sup>Θ</sup> πλεον ου απεχω, ποστ<sup>Θ</sup> πλεων συ η ασφαλεια ποτεων νομιζω· & γαρ ο εγγυτατα ο φιλ<sup>Θ</sup> καθημεν<sup>Θ</sup>, μαλισκε ο φιλ<sup>Θ</sup> ασφαλεια παρεχω, αλλ' ο ο εχθρος μηκισον απελαυνων, μαλλον ο φιλος εν ακινδυνος καθισημι.

61. "Περσης δι', εΦη, ο μετ' εγω, οσος αν περιττος γενωμαι, ου καλως κατεσκιδασμενος, οτος αρχεσω· και γαρ, εΦη, μαλα πως εγω οκ εν χλιδη τεθριμαι, αλλα κωρεπικως.

62. Ου γαρ δι αυτος γε απειμι· αλλα και Τριαντος, οις ο ορκος και δεξια εδωκα, εμπεδωσω, και οποτε οτος προδιδεις αιλωσομαι.

63. <sup>α</sup> Αιθρωπινος γυνωμη τις αν η φευγων πολεμος αποτρεπομην, η οπλον παραδιδεις οκ αν λαμβανομι, η εαυτα ωδηδιδεις και ο εαυτα οκ αν δεχομην;

wine, thinking that CYRUS and his friends had (these already:) because he said, that they had these things plentifully. But CYRUS meant this, that hunger was their meat, and that they would drink from the river that flowed by.

60. "We have neither left you destitute, (for no one when he conquers his enemies, is destitute of friends) nor indeed by going away from you, do we think that we have put you in any danger: but by how much the more we are distant from you, by so much the greater safety we think to procure for you; for not those, who sit nearest their friends, afford safety most to their friends; but those, who drive their enemies farthest away, rather place their friends in a situation void of danger."

61. "When you are well taken care of, said he, whatever things remain over and above, these will be sufficient for the PERSIANS who are with me: for, said he, we have not been bred up much in delicacy, but in a rustic manner."

62. "I myself truly will not go away: but to the HYRCANIANS, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying them."

63. "According to human judgment, what men would either turn away from enemies that flee; or would not take arms of those that surrender them; or when they delivered up

## 52 SELECT SENTENCES FROM

αλλας τε καὶ ὁ ἡγεμὼν ἐγώ ὡν τοιςτοι, ὃς εγώ δο-  
κεω (αἱ ομνυμι σὺ πας ὁ Θεός) εν ποιων ἐγώ μαλ-  
λον ἥδομαι, η ἔαυτα πλευτιζων.

64. Ο δὲ Κύρος προς ὅτος επον, Αλλ' εγώ συ-  
μεν καὶ τοτε ὑπεσχομέν, ἐαὐλόδων συ, τιμωρησω εἰς  
δυναμις νυν δε ὅτε συ αληθευων ὅρᾳ ηδη, οφειλω η  
ὑποχεσις καὶ ὅτος ὑπεσχυματι ὁ αυτος ὅτος συν  
Θεος ποιησω. Καὶ το μεν χρημα, εφην, εγώ ὅτος  
δεχοματ, διδαμι δι' αυτος η παις ὅτος, καὶ εκείνος, ὃς  
αν γημω αυτος. Εἰς δὲ δάρον απειμι εχων πρότε  
συ, αντ' ὃς εγώ γδ' αν ὁ εν Βαβυλων, εν ὁ πλειστος  
ειμι, γδε ὁ πανταχχ, αντι ὅτος ὃς συ εγώ δεδωρηματ,  
ηδιον αν εχων απελθομι. Καὶ ὁ Γωθρυας, Θαυμα-  
σις τις ποτε ὅτος ειην, καὶ ὑποπτευσας μη η θυγα-  
τηρ λεγομι, ὅτως ηρομην, Καὶ τις ὅτος ειμι, εφην, ο  
Κύρος; Καὶ ὁ Κύρος απεκριναμην, ὅτι, εφην, ο Γω-  
θρυας, πολυς μεν οιοματ ειμι ανθρωπος, ος γε  
αστεβεω αν θελομι, γε αδικεω, γε αν ψευδομην  
εχων ειμι. Άλι δε το μηδεις αυτος ηθεληκα προε-  
μην μητε χρημα πολυς, μητε τυραννις, μητε τειχος  
ερυμνος, μητε τεχνου αξιεραστις, αποδημησκω προτερον

themselves and their possessions, would not receive them? especially too when our General is such; who seems to me (as I swear to you by all the gods) to be more pleased by doing good to us, than by enriching himself."

64. To these words CYRUS answered, "Indeed I then promised to you, that I would avenge you to the utmost of my power, if you were not false: now then since I see you speak truth, I am bound to perform my promise: and I promise to her that I will do these same things with the assistance of the gods. And these riches, said he, I accept, and I give them to this your daughter, and to him, whoever may marry her. But I shall go away having from you one gift, in exchange for which though I could have the riches in Babylon, in which there are very many, or those every where else, instead of that thing which you have given to me, I should not go away with more pleasure." And GOBRYAS having wondered what this could be, and having suspected whether he might not mean his daughter, asked him thus; "And what is this, said he, O CYRUS?" And CYRUS answered, "I think (said he) O GOBRYAS, that there are many men indeed, who would be willing neither to be impious, nor to be unjust, nor would they be false so as to be voluntarily, but from no one's having been willing to entrust to them either many riches, or power, or fortified gar-

54 SELECT SENTENCES FROM

πριν ἀδηλος εγενομην οιος ην ἐγω δε συ νυν καη τεχος  
ερυμνος, καη πλευτος παντοδαπος, καη δυναμις ὁ σος,  
καη Θυγατηρ αξιοκτητος εγγειρισας, πεποιηκα εγω  
ἀδηλος εγενομην πας ανθρωπος ὅτι 8τος αν ασεβεω πε-  
ρι ἔγειρος εθελομη, 8τος αν αδικεω χρυμα ενεκεν, 8τε  
συνθηκη φευδομην αν εκαν ειμι. Ὅτος 8ν εγω οι,  
εν ισημη, ἔως ανηρ δικαιως ω, καη δοκων ειμι τοις τοις  
επαινωματι ὑπο ανθρωπος, 8ποτε επιλησομα. αλλα  
πειρασματι συ αντετιμησα πας ὁ καλος.

65. Πολυς καη αγαθος Φιλος ειμι εγω, ὃς ὃστις  
γαμεω ἡ Θυγατηρ, ει μεντοι χρυμα ἔχω τοσαντος ὃστις  
διδωμι, η καη αλλος πολλαπλασιος ἔτος, ως αν  
εχομη ειπον συ μεντοι εν ισημη, ὅτι ειμι τις αυτος ὃς  
ὅσ μεν συ διδωμι ἔχρυμα, ωδε μικρον ἔτος ενεκα συ  
μαλλον θαυματω εγω δε γηλοω, νυνι, καη ευχομαι  
πας θεος εγενομην ποτε καη ἔσαται επεδειξα ως παισος  
μεν ειμι ωδεν ηττον εγω ὁ φιλος, ὁ δε πολεμιος ουδε-

64. They die, &c.

Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire,  
Hands, that the rod of empire might have sway'd,  
Or wak'd to ecstacy the living lyre.

But Knowledge to their eyes her ample page  
Rich with the spoils of time did ne'er unroll;  
Chill Penury repress'd their noble rage,  
And froze the genial current of the soul.

Full

risons, or lovely children, they die first before they can be discovered what kind of persons they were: but you, by having now put into my hands both fortified garrisons, and wealth of all kinds, and your forces, and your daughter a most valuable possession, have made me to appear manifest to all men, that I neither would be willing to be guilty of impiety towards my friends that entertain me, nor to act unjustly for the sake of riches, nor would I be faithless in compacts, so as to be so voluntarily. This therefore, be assured, I never will forget, so long as I am a just man, and (so long as) I am praised by men for being thought to be such; but I will endeavour to honour you in return with all things noble."

65. "I have many and excellent friends, of which whoever marries your daughter, whether or not he will have as much riches as you give, or other riches many more than these, I cannot say: but be well assured, that there are some of them, who will not admire you in the least degree the more on account of those riches which you give: but they are now envying me, and are praying to all the gods for it to happen some time or another, that they also might shew themselves, that they are faithful to their friends, not at all less than I

Full many a gem of purest ray serene,  
The dark unfathom'd caves of Ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

GRAY's Elegy.

56 SELECT SENTENCES FROM

ποτ' αν υφεμην ζῶν, εἰ μη Θεος βλαπτομένος αὐτοὶ δὲ  
αρετὴ καὶ δόξα αγαθος ὅτι 8δ' αν το Συρος, προς δὲ το  
σον, καὶ Ασυρίας πας ἀρρενομην.

66. Κατενοησα ἡ μετριοτης ὁ σιτος· επ' δὲ οὐδεὶς γαρ  
Βραχία οὐδὲ δη πομα Περσης ανηρ ὁ πεπιλειμένος οὐτε  
ομηα αν εἰστεπληγμένος καταφαντις γενομην, οὐτε  
ἀρπαγη, οὐτε νοος, μη δη προνοεω ὁστερ αν καὶ μη  
εν σιτος αν· αλλ' ὁστερ ὁ ιππικος, Δια το μη ταρ-  
ρασεσθαι εως ὁ ιππος, δυναματ αματ ιππεων καὶ  
ορασ καὶ ακεω καὶ λεγω το δεον, οὐτω καὶ εκενος εν  
ὁ σιτος οιοματ δεν Φρονιμος καὶ μετριος Φανοματ το  
δε κεκινηθαι οὐτο το Βραχία καὶ η ποσις πανι αυτος  
κυνικος καὶ Θηριωδης δοκεω ειμι.

67. Ηνικα δε ὁ Γαβριας εις οικος απωιων ανισεμην,  
εισων λεγοματ, ουκιτι Φανιαζω, ω Κυρος, ει εκτω-  
μα μεν καὶ ιματιον καὶ χρισιον εγω συ πλειων κεκτη-

65. In exchange for virtue, &c.

MOWBRAY —— My dear, dear lord,  
The purest treasure mortal times afford,  
Is spotless reputation ; that away,  
Men are but gilded loam, or painted clay.  
A jewel in a ten-times-barr'd-up chest,  
Is a bold spirit in a loyal breast.  
Mine honour is my life ; both grow in one ;  
Take honour from me, and my life is done :  
Then, dear my liege, mine honour let me try ;  
In that I live, and for that will I die.

SHAKESP. K. Rich. zd. Act. 1. Sc. 1.

66. Κυνικος.

Sirenum voces, et Circes pōcula nosti :  
Quæ, si cum sociis stultus cupidusque bibisset,

Sub

am, but that they never would shrink whilst living from their enemies, unless God should blast them; and that they would not prefer the riches of the SYRIANS and all those of the ASSYRIANS, added to yours, in exchange for virtue and good reputation."

66. He observed the temperance of their meals: for no PERSIAN man of the well-disciplined ever would appear struck with any meat or drink, either in his eyes, or by rapacity, or by such intenseness of mind, as not to be attentive to those things which (he would have been attentive to) if he had not been at his meal: but in the same manner as horsemen, from not being disturbed on their horses, are able at the same time they ride both to see and to hear and to speak what is proper, so these also at their meal think it right to appear prudent and moderate: but to be affected by meats and drink, seems to them altogether canine and brutal.

67. When GOBRYAS rose, departing to his house, he is reported to have said, "I no longer wonder, O CYRUS, if indeed we possess more cups and garments and gold than you,

*Sub dominâ meretrice fuisse turpis et excors,  
Vixisse Canis immundus, vel amica luto fus.*

58 SELECT SENTENCES FROM

μαχ, αυτος δ' ελαττων ου αὔξεσ εμι. Εγω γαρ επι-  
μελεομαι ὅπως εγω θτος ὡς πλειστος εσομαι, ου δὲ εγω  
δοκεω επιμελεομαι ὅπως αυτος ὡς κρατιστος εσομαι.

68. Ο τολις ανθρωπος, ὅταν μεν ὁ Φαρρησω, ανυ-  
ποστος το Φρονημα παρεχομαι. ὅταν δὲ δεισω, ὅσος  
αν τλειων ω, τοστος μετρων και εκπεισημηνος μαλ-  
λον Φοβος κεκτημαι. Εκ πολις μεν γαρ και κακος  
λογος ηγεημηνος αυτος ταρειμι, εκ τολις δε και πονη-  
ρος χρημα, εκ πολις δε και δισθυμος τε και εγειηκως  
προσωπον ηθροισμαι. ὡς το μεγεθος και ραδιος  
αυτος ειμι χτε λογος κατεσθειμι, χτε απροσαγων πο-  
λεμιος μενος ενεβαλον, χτε απαγων ανεθρεψα το  
Φρονημα. αλλ' οσος αν μαλλον αυτος Φαρσεω παρ-  
κελευω, τοστος εν δεινοτερος ηγεημαι ειμι.

69. Ει μεν το απο οδε η εσομαι εν το πολεμικος  
εργον, οποτερος αν πλειων οχλος αριθμησω, ορθως  
και συ Φοβεομαι τερει εγω, και εγω τω οντι εν δει-  
νοις ειμι ει μεντοι, ωσωερ προσθεν, δια ο εν μαχο-  
μηνος, ετι και νιν, η μαχη κεινομαι, Φαρρων κδεν αν  
σφαλειη πολι μεν γαρ οιν Θεος παρ εγω τλειων  
διρησω ο θελων μαχομαι η παρ εκεινος.

69. Greater multitude—

How animated is this prayer of King HENRY !

K. HENRY. O God of battles ! steel my soldiers hearts !  
Possess them not with fear ; take from them now  
The sense of reckoning ; lest the opposed numbers  
Pluck their hearts from them !

SHAKESP. K. Hen. V. Act. 4. Sc. 1.

but are ourselves worth less than you. For we study how we shall have as many of these things as possible; but you seem to me to study how you yourselves shall be as excellent as possible."

68. "Men who are many (i. e. numbers), when they are in spirits, give each other a courage not to be resisted: but when they are in a panic, by how much the more in number they may be, by so much the greater and more astounded fear they possess. For it comes upon them encreased from many and bad reports, and it is gathered from many and unfortunate circumstances, from many, dispirited, and astonished looks: so that from its greatness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to revive their spirit by retreating: but by how much the more you encourage them to be in good heart, by so much the more they think themselves to be in worse dangers."

69. "If indeed hereafter in the enterprizes of war the victories shall be (to them,) whoever can number the greater multitude, then you fear for us with reason, and we are indeed in dangers: but if, as before, so now also, battles are determined by those who fight well, you will not at all be disappointed by being in good heart: for with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

70. Ο Γαβριας πτωχος τις ενομιζον εγω, οτι ου  
\* Δαρεικος μεσος ηκον, 8δ' εκ χρυσας Φιαλη επινου, ει  
δε ότος ποιησιμι, γνωσην αν, εφην, οτι \*ελευθεριος  
ειμι καη ανευ χρυσου εσιν.

71. Εκ ότος δη αχομην επι \*η σκηνη, καη αμα  
απιων διελεγομην προς αλληλοι, ως μυημονικος ο Κυ-  
ρος, \* όποσος συνεταττον πως ονομαζων ενετελλομην. Ο  
δε Κυρος \* επιμελεια ότος εποιεον πανι γαρ αυτος Θα-  
ματος εδοκεον ειμι, ει ο μεν Βανασσος ισημι, η έστω  
τεχνη έκαστος, το εργαλειον το ονομα, καη ιατρος δε  
οιδα καη το οργανον καη το Φαρμακον \*ος χραοματ πας  
το ονομα. ο δε σρατηγος ότως ηλιθιος εσοιμην, ωσε  
υκ εισοματ ο ιφ' \* αυτος ιγεμεων το ονομα, \*ος αναγκη  
ειμι \* αυτος οργανον χραοματ, καη όταν προκατελα-  
σον τις Βαληματ, καη όταν εφιλαζα, καη όταν εθαρρυνα,  
καη όταν εφοβηση. Καη \* οταν ετιμησα δε ποτε τις Βα-  
λοιμην, πρεπον αυτος εδοκεον ειμι ονοματι προσπ-  
γορευω. Εδοκεον δε αυτος \* ο γιγυναστοματ δοκων \*το  
\* αρχων καη \* το καλος τις ποιων \*οραοματ μαλλον  
ορεγοματ, καη \* το αιχρος τις ποιεω μαλλον προθυμεο-  
ματ απεχοματ.

72. Κυρος δε ως ησθομην το γεγονος, υπηνταον  
τε \*ο Καδεσιος, καη \* οιδοιμι τετραμενος, αναλαμ-

70. "GOBRIAS thought us some poor people, because we did not come abounding with Daricks, and drank not out of golden cups: but if we do this, he may know, said he, that it is possible for men to be generous even without gold."

71. Upon this they went away to their tents; and as they went along, discoursed with each other how retentive in memory CYRUS was; how he gave his orders, calling by name those whom he directed. But CYRUS did this from attention: for it seemed to him to be altogether wonderful, if artificers truly know the names of their tools, each of his own art; and a physician knows the names of all his instruments and medicines, which he uses; but a general should not be so absurd, as that he shall not know the names of the commanders under him, whom there is a necessity for him to use as instruments, both when he wishes to seize upon any thing, and when to guard, and when to raise courage, and when to strike terror. And when indeed at any time he wished to honour any one, it seemed to him to be fit to speak to him by name. For those who thought themselves to be known by their general, seemed to him also to be more desirous of being seen doing something noble, and to be more earnest to abstain from doing any thing base.

72. But when CYRUS perceived what had happened, he met the CADUSIANS, and whom-

62 SELECT SENTENCES FROM

Βανων, οἵτοι μεν ὡς Γαδατης απεπεμπον, ὡστος Θεραπευομην· οὐ δέ αλλος συγκατεσκηνυν, καὶ οἵτοι οὐ επιτηδεος εχοιμε συνεπιμελεομην, τῷδε λαμβανων ὡς ομοτιμος Περσης ὡς συνεπιμελητης· (εν γαρ τοις τοις οὐ αγαθος συνεπιπονεω εθελω) καὶ ανισμενος μεντοισιχυρως δῆλος ην.

73. Ανθρωπινος μεν το γεγενημενος παθος. Το γαρ αμαρτανειν ὡς ανθρωπος αν, ζοεν, οιμα, Θαμασος. Αὕτοις γε μεντοι ειμι ὡς το γεγενημενος οἵτοι πραγμα απηλαυσα τις αγαθος.

74. Το δέ αλλος χρημα συ απαγαγων Φιλαττω, εφην, εις αν εγω ὡς εχων, ὡσε ου μη ητταοματις αντιδωρημενος· ει δέ πλειων εγω δει απιοιμι, η λαμβανων παρ εγω, μα ο Θεος γκ οιδ ὡστος αν δυναμην μη αιχνυοματ.

75. Επειδη δε δειτωνοι ὠρε ην, καλεσας ο Κυαζαρης ηζιον ο Κυρος, ολας ο χρονος ὡς ιδων αυτοι, συνδειπνεω. Ο δε Κυρος ειπον, Μη δη συ κελευω, ο Κυαζαρης. Η γχ ὄραω ὅτι οἵτοι ο παρων ιφε εγω πας επιημενος παρειμι; γκγν καλως αν παραττομι, ει οἵτοι αμελων η εμος ηδονη Θεραπευω δοκοην· αμελεοματ δε δοκων ο σρατιωτης, ο μεν αγαθος,

soever he saw wounded, receiving him, he sent him to GADATAS, that he might be taken care of: but he put the others in tents together, and was himself attentive that they might have things necessary, taking from the PERSIAN nobles, assistants in this care: (for on such occasions the good are willing to labour jointly:) and indeed he appeared plainly to be very much concerned.

73. "The calamity which hath happened is such as is incident to man. For I think it not at all wonderful, that being men we should err. But indeed we are deserving of reaping some advantage from this affair that has happened."

74. "But having carried back the other riches, do you take care of them, said he, till you see me having (possessions) so as to be overcome by you in making a return of presents: for if you were to go away having given more things to me, than what you receive from me, in truth I know not how I could be otherwise than ashamed."

75. But when it was the time of supper, CYAXARES having invited CYRUS begged him, since he saw him after a long interval of time, to sup with him. But CYRUS said, Do not bid me, O CYAXARES. For do not you see, that these who are present are all come here instigated by us? I should not then do well, if neglecting them I should seem to be attending to my own pleasure: for soldiers who think themselves neglected, if they are

64. SELECT SENTENCES FROM

πολὺ αν αθυμοτέρος γιγνομένην, ὁ δὲ πονηρός, πολὺ<sup>ν</sup> θριστότερος.

76. Ωσπέρ καὶ ὅτεν μαχομαι δει, ὁ τλειτος  
χειρωσαμένος αλκιμωτάτος δοξαζομαι ειμι, θτώ καὶ  
ὅτεν τας δει <sup>ε</sup>βλη, ὁ τλειτος ὄμογνωμιν <sup>δ</sup> εγω  
τωμησας, θτος δικαιως αν λεκτικωτάτος τη καη πρακ-  
τικωτάτος κρινομένην αν ειμι.

77. Ουκ οίδα μεν εγωγε ειτε δει <sup>ε</sup>λογος, ὅτας  
αυτος τα εργον δεικνυω το κρατισος. Πας γαρ επισε-  
μαι ὅτι ὅμις μεναι πλειων κακος ποιεω ὁ πολεμι-  
ος η τασχω <sup>ο</sup>τε δε χωρις ην <sup>ε</sup> αλληλοι, εκείνος <sup>δ</sup> εγω  
εχρωμην ὡς εκείνος ην ηδίσος, εγω γε μην ὡς χαλε-  
πωτάτος.

78. Κυρος δ', επει εγνων ὅτι διατρέψη εσομαι αμ-  
φι <sup>ε</sup>θτος, εκαθίσα μεν το στρατευμα ενθα ωμην  
ὑγιεινοτάτος ειμι και ευπροσοδωτάτος <sup>ε</sup> ὅσος εδει τρο-  
κομιζομαι <sup>ο</sup>σος τε <sup>ε</sup> ερμηνοτης τροτεδειτο, εποιησα-  
μην ὡς εν ασφαλει <sup>ο</sup> αει μεναι ειην, ειποτε και τρο-  
σω <sup>δ</sup> η τοχης αποσρατοπεδευταιμην. Προς δε <sup>ε</sup>θτος,  
ερωτῶν <sup>ο</sup>σ ωμην μαλισσε ειδεναι η χαρα, οποθεν αν ὡς  
τλεισα αφελομην το στρατευμα, εξηγου αει εις προ-  
νοιη, αμα μεν ὅπως <sup>ο</sup>τι τλέσαι λαμβανομι: η σρα-

brave, must become much more dejected, but if they are vicious, much more insolent,"

76. " And as when it may be necessary to fight, he who has subdued the most is thought to be the stoutest, so also when there may be need of counsel, he who has rendered the most men unanimous with us, he may justly be accounted to be the most powerful in speaking, and most effective in business.

77. " Truly I do not know if there is at all need of words, where facts themselves shew what is best to be done. For we ~~all~~ know, that by remaining together we do the enemies more injuries than we suffer: but when we were separate from one another, they treated us (in such a manner) as was most agreeable to them, but indeed most grievous to us."

78. But CYRUS, when he knew that some time would be spent about these things, placed his army where he thought it to be most healthy, and most easy of access, as to whatever things were necessary to be brought to it: and whatever parts still required fortifying, he took care of them, so that those who remained might always be in safety, even if at any time (the others) with the main strength of the army should be encamped at a distance from them. Besides these things, enquiring of those whom he thought to know the country most, from whence his army could gain the most advantages, he always led out (his men) for provisions, that at the same time he might

66 SELECT SENTENCES FROM

τια το επιτηδειον, αίμα δε ὅπως μαλλον ὑγιαινομι και  
ισχυομι διαστονθμενος η πορεια, αίμα δ' ὅπως εν η  
αγωγη \* η ταχης υπομημνησκομην.

79. Συ μεν, ω Κυρρ, και \* ύπος ὄμοιος εμι ειος  
περ και \* ὁ αλλος, πραος τε και συγγυγαμων \* το αν-  
θρωπινος αιματημα· εγω δ' εφην, και \*ς αλλος αν-  
θρωπος καταδιω το αχος. Ως γαρ ο Θρας διηλθον η  
εμος συμφορα, ο μεν εχθρος εφηδομαι \* εγω, ο δε φι-  
λος πρασιων συμβλευω εκποδων εχω εμαυτη.

80. Ο δε Κυρος \* ο τε αλλος προς \* ο πολεμος πα-  
ρεσκευαζομην μεγαλοπρεπως, ως δη ανηρ κατεις μικρος  
επινοων πραττω· επεμελεομην δε γ μονον \* ος εδοξε \* ο  
συμμαχος, αλλα και ερις ενεβαλλον προς \* αιλλοις \* ο  
Φιλος, οπως αυτος \* εκαστος Φανδυμαι κ', ευοπλοκατος,  
κ', ιππικωτατος κ', ακοντισικωτατος κ', τοξικωτατος κ',  
Φιλοπονωτατος. Ουτος δε εξειρυγαζομην επι τε \* αι Θηραι  
εξαγων, και τιμων \* ο κρατισος εκαστεγκη κ', \* ο αρχαι  
δε \* ος ειωρον επιμελημενος \* ύπος, οπως \* ο αυτος κρα-  
τισος εσομαι σρατιωτης, και \* ύπος επαινων τε παρωζυ-  
νον και χαριζομενος \* αυτος \* ο, πι δυναμην. Ει δε ποτε

79. Forgiving, &c.

Teach me to love and to forgive,  
Exact my own defects to scan,  
What others are to feel, and know myself a man.

GRAY'S Hymn to Adversity.

These are golden lines.

procure as many necessaries as possible for his army, at the same time (his men) might be more healthy and strong by being exercised in these marches, and that at the same time they might remember the order of their ranks by these methods of being led out.

79. "You indeed, O CYRUS, are the same in these as in other things, both mild and forgiving of human errors: but said he, other men overwhelm me with grief. For since the report of my calamity has spread abroad, my enemies truly insult me, and my friends coming to me advise me to take myself away."

80. CYRUS indeed prepared all other matters for war magnificently, as a man truly who meditated to accomplish no mean action: and he not only took care of those things, which had been approved of by his allies, but he also excited in his friends an emulation amongst each other, that they might appear each as well armed as possible, the most skilled in horsemanship, the most expert in throwing the javelin, the best bowmen, and the most patient of labour. And these things he effected by leading them out to hunting, and by rewarding the most excellent in all things whatever: and the commanders whom he saw studious of this, that their soldiers should be the most excellent, these also he encouraged both by praising them, and by gratifying them as much as he could. And if at any time he made

## 68 SELECT SENTENCES FROM

Τυσια ποιοιμην καὶ ἔορτη αγορη, καὶ εν ἔτος ὅσος πολεμῷ ἔνεκα μελετῶ ὁ αὐτρωπός, ἐπειδὴ πας ἔτος αγωνεών, καὶ αὐτῶν ὁ νικῶν μεγαλοπρεπῶς εδίδεν, καὶ ειμὶ πολὺς εὐθυμία εν τῷ στρατευμα.

81. Η κατὰ μικρού μεταλλάξις πας ποιεώ Φύσις ὑποφερώ ἡ μεταβολὴ διδασκω δὲ καὶ ὁ Θεός, απαγων εγώ κατὰ μικρον εκ τε ὁ χειρῶν εἰς τὸ ανεχόμα τιχυρῷ Θαλπός, καὶ εκ τοῦ Θαλπός εἰς ὁ τιχυρός χειρῶν.

82. Πανθεῖα ὁτις εποιησαμην, λαθρα ὁ αὐτῷ εκμετρησαμένος τοῦ εκείνος ὄπλου. Ο δὲ ίδων εθαυμασα τε καὶ επιρομην ἡ Πανθεῖα, Συ δὴ πά, ω γυνη, συγκούφας ὁ σάντας κοσμῷ τοῦ ὄωλου εγώ εποιησαμην; Μα Ζευς, εφην ἡ Πανθεῖα, ὁ γε πλειστος αὐτοῖς συ γαρ εγώ γε, ην καὶ ὁ αλλος φάνω οἱ τοῦ εγώ δοκεω ειμι, μεγίστος κοσμῷ εσομα.

83. Ω Αβδεατης, ει τις καὶ αλλος πωποτε γυνη ὁ αυτος αὐτῷ μείζον ἡ ἔαντας ψυχη ετιμησα, οιμα συ

83. Μείζον της ἰσωτης ψυχης.

EURIPIDES has made an instance of conjugal affection similar to this expressed by PANTHEA, the subject of his ALCESTIS, a most pathetic Tragedy.

The former part of the speech, in which ALCESTIS bids adieu to ADMETUS, is tender and affecting.

ΑΛ. Εγώ σε πρεσσευκον, καντι της εμιν  
ψυχης κατηισκον φησ τοδ' εισορευ,

Θιησκω,

a sacrifice and celebrated a feast, at this also he instituted contests in all those things, which men practise on account of war, and gave rewards magnificently to the conquerors, and there was much cheerfulness in the army.

81. An alteration by little and little makes every nature bear changes: and indeed GOD teaches this, leading us as he does by little and little from winter to endure intense heats, and from heat to severe winter.

82. PANTHEA made these things, having measured his arms, without her husband's knowledge. But he having seen them wondered, and asked PANTHEA, "What, my wife, have you made these arms for me by cutting to pieces your own ornaments?" "No truly, said PANTHEA, (I have not cut to pieces) that which is worth most: for you, if you appear to others as you seem to be to me, will be the greatest ornament to me."

83. "O ABRADATES, if any other woman ever valued her husband more than her own soul, I think you know that I also am

Θυηκω, πέριον μοι μη θάνειν, όπερ σιθεν,  
Αλλ' αὐδρα τε χειν Θεοταλων οὐ ηθελοι,  
Καὶ διμος ναειν ολοῖσιν τυραννοῖ,  
Ουκ ηθελησας ζην αποσπασθεισα σε  
Συν παισιν ορφανοισιν· ἦδ' εφει σαμην  
'Ηοης εχυται δωρ', οὐ οἰς επερπομην"

EUR. Alcest. V. 289.

70 SELECT SENTENCES FROM

γηγενωσκω ὅτι καὶ εγώ εἰς ἄτας εἰμι. Τι γν εγώ δέ  
κατ' εἰς ἐκαῖσος λεγω; τὸ γαρ εργον οἴματι συ πιθα-  
νωτερῷ παρεστηματι ὁ νῦν λεχθεῖς λογῷ. Ομως  
δ' ἄτας εχῶν προς συ, ὡσπερ συ οἴδα, επεμνυω συ  
τῇ εμῷ καὶ τοις Φιλίαι, η μην<sup>τ</sup> εγώ βλεπθει αν με-  
τα<sup>τ</sup> συ αντρ αγαθῷ γενομενος κοινῇ<sup>τ</sup> γη επεισαμην  
μαλλον, η ζω μετ'<sup>τ</sup> αιχυνομενος αιχυνομενος<sup>τ</sup> ἄτας  
εγώ καὶ συ. εό καλλισος καὶ εμαντος ηγιωκα. Καὶ  
Κύρος δέ δοκῶ μετας τις εγώ χαρει οφειλω, ὅτι εγώ  
αιχμαλωτος γεγενημενος καὶ εξαιρεθεις εάντα, γτε εγώ  
ώς δολη ηγιωσα χειτηματι, γτε ώς ελευθερος εν ατιμος  
ονομα διεφυλαξα δῆ συ, ὡσπερ αδελφος γυνη<sub>τ</sub> λαβων.

34. Εικος ὁ μεν πισευων αλληλος ὄμονως μαχομα-  
μενων· ὁ δέ απισῶν αναγκαιον βλευοματι πως αν  
τοις εκαῖσος ταχιστε εκποδων γενοιμην.

85. Ελθων προς το ιερον, καὶ προσδιζαμενος<sup>τ</sup> ὁς  
εἴθιστα<sup>τ</sup> θεος, ειμι ετοι<sup>τ</sup> η ταῦτις<sup>τ</sup> καὶ εκαῖσος συ-  
τασμιμησκω<sup>τ</sup> ὁ μετ'<sup>τ</sup> εάντα<sup>τ</sup> ὡσπερ εγώ συ, καὶ  
επιδεικνυμι τις ὁ αρχομενος εάντα<sup>τ</sup> αἴσιος<sup>τ</sup> αρχη, αφο-  
σος δεικνυς καὶ<sup>τ</sup> χημα, καὶ προσωπον, καὶ λογος.

one of them. What need is there then that I should mention every single circumstance? For I think that I have shewn to you actions more convincing than the words now spoken. Nevertheless, though I am thus affected towards you, as you know, yet I swear to you by the friendship of you and me, that in truth I wish myself to be buried under the earth together with you if you are a brave man, rather than (I wish) to live disgraced myself with you disgraced: thus much have I judged both you and myself worthy of the noblest things. And I think indeed that we owe some (and indeed) great thanks to CYRUS, because he thought fit to possess me when become a captive and selected for himself, neither as a slave, nor as a free woman under a ignominious name: but when he had received me, he kept me for you, as though I had been the wife of his brother."

84. "It is probable that those who confide in each other, remaining will fight unanimously: but that those who distrust each other will necessarily consult how they may be each soonest out of the way (of danger.)"

85. "When you have been to religious matters, and have prayed to the gods to whom we have sacrificed, go to your ranks: and let each of you remind those with him of the things of which I have (reminded) you; and let every one prove himself worthy of command to those who are commanded by him, by shewing himself fearless both as to his manner, his countenance, and words."

86. Μεταξύ δὲ ε το ἀρμα καὶ ο Θωρακοφόρος διαπορευομένος, ὃποτε προσβλεψεια τις ο εν η ταξι, τότε μεν εἰπε αν, ο αὐτρ, ὡς ηδὺς συ το προσωπον εθεσταμην. Τότε δ αν εν αλλοσ αν ελεῖα, Αρε εννοεω, αὐτρ, οτι ο νυν αγων ειμι ψ μονον περι ε η τημερον νικη, αλλα καὶ περι ε η προσθεν η ενικητα, καὶ περι πας ευδαιμονια; Εν αλλοσ δὲ προσιων ειπε, ο αὐτρ, το απο ταδε χδεις ποτε <sup>2</sup> Θεος αιτιατεον ετι εσομα. παρδεδωκα γαρ εγω πολυς τε καὶ αγαθος εκτηγαμην. Αλλ' ο αὐτρ, αγαθος γενωμα. Κατ' αλλοσ δ' αν τοιοσδε, ο αὐτρ, εις τις ποτ' αν καλλιων εραθος αλληλοι παρακαλεσαιμι, η εις οδε; Νυν γαρ εξετιν <sup>3</sup> αγαθος αιτηρ γενομενος πολυς κ' αγαθος <sup>4</sup> αλληλοι εισηγη-

86. He would say, &c.

The following description of K. HENRY Vth. encouraging his troops to battle is a fine one.

CHORUS. — O, now who will behold  
The royal captain of this ruin'd band  
Walking from watch to watch, from tent to tent,  
Let him cry, “ Praise and glory on his head.”  
For forth he goes and visits all his host;  
Bids them good morrow, with a modest smile;  
And calls them brothers, friends, and countrymen.

Upon

86. And whilst he was going among the chariots and corselet-men, when he saw some of those who were in the ranks, he would say one while, "O men, how pleasant is it to behold your looks." Another while amongst others he would say, "What, my men, do you consider that our present contest is not only for the victory of to-day, but also for that which you before gained, and for your whole happy success? But amongst others, coming up to them he said, "O men, from henceforth there will never be any thing (for which) we might blame the gods: for they have given it to us to acquire both many and good things. But, O men, let us be brave." Again amongst others (he said) these words: "O men to what club-feast more noble than than this could we ever have invited one another? For now it is in our power by being brave men to contribute many and good things

Upon his royal face there is no note,  
How dread an army hath enrounded him;  
Nor doth he dedicate one jot of colour  
Unto the weary and all-watched night:  
But freshly looks, and over-bears attaint,  
With chearful semblance, and sweet majesty;  
That every wretch, pining and pale before,  
Beholding him, plucks comfort from his looks.  
A largess universal, like the sun,  
His liberal eye doth give to every one,  
Thawing cold fear.

SHAKESP. K. Hen. V. Act. 4.

## 74 SELECT SENTENCES FROM

κον. Κατ' αλλος δ' αν, Επιτεμαχ μεν, οιμαχ, ω αυτη, ότι νυν αθλον προκειμαχ ο νικαν μεν, διωκω παιω, κατακαινω, αγαθος εχω, καλος ακρω, ελευθερος εμι, αρχω. ο δε κακος δηλοντι ο εναντιος εγινεταις. Οτις γυναικειος φιλεω μετ' εγω μαχομαι. εγω γαρ εδεις κακος, καθ' αιχρος εχων ειναι προσηπομαι. Οποτε δ' αν γενομην κατα τις ο προσθεν συμμαχεσαμενος, επικαι, Προς δε ον τι δει λεγω, ω αυτη; επιτεμαχ γαρ οιος τε ο αγαθος εν η μαχη ημερα αγω, καη οιος ο κακος.

87. Πεπτωκως δε τις ων ο Κυρος ιππος, καη πατριμινος παιω εις η γαστρη η μαχαιρι ό ιππος αυτος ο δε ιππος αληγεις, σφαδαζων αποστομαι ο Κυρος. Ενδια δη εγναν αν τις εσσος αχιος ειην το φιλεομαι αρχων ων ο αρχομενος. Ευθυς γαρ ανεβοντα τη πατη, καη προσπετων εμαχομην εωθεον, εωθεομην επανοι, επανομην. Καταπηδησις δε τις αων ο ιππος ο ο Κυρος ησηρετης, αναβαλλω αυτος επι ο εαυτης ιππος.

88. Ουτος διαπραγματενος, ηλετον εκελευον οι αυτος

87. And some one, &c.

K. RICH. A horse! a horse! my kingdom for a horse!

CATES. Withdraw, my Lord, I'll help you to a horse.

K. RICH. Slave, I have set my life upon a cast,  
And I will stand the hazard of the dye:—

I think,

to each other." Again amongst others (he said;) " You know, I think, O men, that now indeed to the conquerors are proposed as prizes to pursue, to smite, to kill, to possess good things, to be well spoken of, to be free, to rule: but the reverse of these are plainly (proposed) to the cowards. Whoever therefore loves himself, let him fight in conjunction with me; for I will not willingly admit of any thing cowardly or base (in my behaviour.)" And again when he was amongst any of those who had fought in alliance with him before, he would say, " Why need I speak to you, O men? for you know what a day the brave in battles pass, and what one the cowards."

87. Some one having fallen under CYRUS's horse, and being trampled on, strikes his horse on the belly with a sword: but the horse being wounded, by tossing about throws CYRUS off. Here one might perceive how advantageous a thing it must be for a commander to be beloved by those that are commanded by him. For immediately they all cried out, and having fallen on, they fought: they drove and were driven: smote and were smitten. And some one of CYRUS's attendants having leaped down from his horse, remounts him on his own horse.

88. Having done these things, he ordered

I think, there be six RICHMONDS in the field;  
Five have I slain to-day instead of him;—  
A horse! a horse! my kingdom for a horse!

76 SELECT SENTENCES FROM

ο Κροιστος. Ο δε Κροιστος ως ειδον ο Κυρος, χαιρω, ω δεσπωτης, εφην· ότας γαρ η τυχη καη εχω το απο ταδε διδωμι συ, καη εγω, προσαγορευω. Καη συ γε, εφην, ω Κροιστος· επειπερ ανθρωπος ειμι αμφοτερος.

89. Διηρπαγα μεν γν<sup>τ</sup> αυτος εφην η πολις ο Βελομαρι· η τε γαρ πολις νομιζω αμα διεφθαρην, εν τε η αρπαγη εν οιδ<sup>τ</sup> οτι πονηρος πλεονεκτητεια αν.

90. Ήν δε<sup>τ</sup> Διαρπασω, καη η τεχνη<sup>τ</sup> συ, οι πηγη φημι· ο καλος ειμι, διεφθαρμενος εσομαι.

91. Πρωτον μεν, εφην, αμελησας ερωταω ο Θεος ει τις εδεομην, απεπειρωμην ε αυτος ει δινασμην αληθευω.  
Ουτος δε μη οτι ο Θεος, εφην, αλλα καη ανθρωπος καλος και αθος, επειδαν γνω<sup>τ</sup> απισθμενος, ο φιλεω ο απισθων.

92. Πιεζομενος δε<sup>τ</sup> η περι<sup>τ</sup> ο παις συμφορα, παλιν πειπω, καη επερωταω ο Θεος τις αν ποιων ο λοιστος Βιος ευδαιμονεζετε διατελεσαιμι· ο δε εγω

91. Μη οτι.

On the peculiar manner in which Μη οτι is used, and render'd as if it were Μονον, the learned HOOGEVEEN says thus: " Primo observandum, harum particularum nullum unquam usum esse nisi in orationibus bimembribus, quarum posterior pars priori semper prævaleat. Qui itaque sic loquitur, priorem partem omnino non negligit, sed præfert tamen posteriorem. Itaque tanquam κατα παραλειψη priori parti  
præ-

(them) to bring CROESUS to him. But CROESUS, when he saw CYRUS, said, "Hail, O Master: for fortune both gives it to you from henceforth to have this (name); and to me, to call you (by this name)." "And you also said CYRUS (hail!) O CROESUS, since we are both men."

89. "I am not indeed willing to permit them to plunder the city: for I think at the same time that the city would be destroyed, and I know well also that in a plunder the base would have most advantage."

90. "If you plunder (the city) the arts also, which they say are the sources of good things, will be destroyed by you."

91 "First of all truly, said he, having neglected to ask the god if I had need of any thing, I made trial of him if he could speak truth. Now as to this, not only a god (said he) but even honest and good men, when they have known themselves distrusted, do not love those who distrust them."

92. "Being oppressed by the calamities which befell my children, again I send, and ask the god, by doing what I might finish the remainder of my life happily? But he answer-

præmittit το Μη 'Οτι, ελλειωτικῶς suppresso λεξινοις. — See Sect. 7. of HOOGEVEEN'S Doctrinæ Particularum Linguæ Græcæ—a work of much erudition, and by means of frequent quotations not altogether unpleasant.

απεκριναμην, ΣΑΥΤΟΥ ΓΙΓΝΩΣΚΩΝ, ΕΥΔΑΙΜΩΝ, ΚΡΟΙΣΟΣ, ΠΕΡΑΣΩ. Εγώ δέ ακεστας <sup>2</sup> ή μαντεια  
ησθην· ενομίζον γαρ το γε ράσος εγώ <sup>2</sup> αυτος προσεξός,  
ή· ευδαιμονία διδώμι. <sup>2</sup> Άλλος μεν, γιγνωσκω ὁ μεν  
οιον τ' είμι, <sup>2</sup> ο δ' <sup>2</sup> είμι, <sup>2</sup> έστις δ' <sup>2</sup> οις είμι, πας τις ενομί-  
ζον ανθρωπος ειδεναι.

93. Νυν δ' αν παλιν <sup>2</sup> το τε <sup>2</sup> πλάτος ὁ παρων  
διαθρυπτομενος, καη <sup>2</sup> το <sup>2</sup> δέομενος <sup>2</sup> εγώ <sup>2</sup> προσατης  
εγενομην, καη <sup>2</sup> το το δώρον <sup>2</sup> ὃς εδίδων εγώ, καη ὑπ'  
ανθρωπος, ὃς εγώ κολακευων ελεγον ὡς, ει εγώ εθε-  
λοιμι αρχω, πας αν <sup>2</sup> εγώ πειθομην, καη μεγιστος αν  
ειην ανθρωπος <sup>2</sup> τοιςτος δη λογος αναφυσωμενος,  
ώς ειλομην εγώ πας ὁ κυκλω βασιλευς προσατης ὁ πο-  
λεμος, υπεδεξαμην ή σρατηγια, ὡς ικανος αν μεγιστος  
εγενομην· αγνοῶν αρια εμαυτο, <sup>2</sup> ὅτι <sup>2</sup> σο αντιστολεμεω  
“ικανος αριην ειμι, πρωτον μεν εκ Θεος γεγονως, επειτα  
δε δια βασιλευς πεφυκως, επειτα δε εκ παις αριτη  
ασκῶν· ο δ' εμος προγονος ακιν <sup>2</sup> ο πρωτος βασιλευ-  
οις αρια τε βασιλευς καη ελευθερος εγενομην. Ουτος γν  
αγνοησας, δικαιως, εφη, εχω ή δικη. Αλλα νυν δ',

92. By knowing thyself.

“ To the Rational alone is imparted that MASTER-SCI-  
ENCE, of what they are, where they are, and the end to  
which they are destined.”

HARRIS's Dialogue concerning happiness. Part 2d.

The same ingenious Author speaking of the Improvement  
to be derived from Epic, Tragic, and Comic Poetry, says—

“ As

ed me, "By knowing thyself, CROESUS, you will pass your life happy." But I having heard this oracle was pleased: for I thought that he gave me happiness having commanded me (to do) a very easy thing truly. For as to others, (I thought) that it was possible to know some, and some not: but as to one's self what kind of a man he is, I thought that every one knew.

93. "But now again being made dissolute both by the wealth which was by me, and by those who requested me to be their leader, and by the gifts which they gave me, and by the men, who flattering me said that if I would command, all would obey me, and I should be the greatest of men; being puffed up truly by such kind of discourses, when all the kings round about chose me the leader of the war, I took upon me the command of the army, as if I had been able to become the greatest of men: not knowing myself truly, because I thought to be able to make war against you, you who were first descended from the gods, and then born from kings, and last of all have practised virtue from a boy: whereas I hear that the first of my ancestors who reigned, became at once a king and a

"As to Improvement—there can be none surely (to Man at least) so great, as that which is derived from a just and decent Representation of Human Manners and Sentiments. For what can more contribute to give us that MASTER-KNOWLEDGE, without which, all other Knowledge will prove of little or no Utility?"

Discourse on Music, Painting, and Poetry. Ch. 5.

80 SELECT SENTENCES FROM

εφην, ω Κυρος γινωσκω μεν εμαυτού συ δ' ετι δοκεω αληθευω ὁ Απολλων, ως ευδαιμων εσομα γιγνωσκων εμαυτού; Συ δ' ερωταω δια <sup>τ</sup> θτος, ὅτι αριστ' αν εγω δοκεω εικασα <sup>τ</sup> θτος εν ὁ παρων· καὶ γαρ δύναμα εποιησα. Καὶ ὁ Κυρος ειπον, Βαλη εγω εδων περι <sup>τ</sup> θτος, ω Κροισος· εγω γαρ συ εννοων η προσθεν ευδαιμονια, σικτειρω τε συ καὶ αποδιδωμι ηδη γυνη τε εχω, ὃς ειχον, καὶ η Θυγατηρ (ακινη γαρ συ ειμι) καὶ ὁ Φιλος, καὶ ὁ Θεραπων, καὶ τραπεζα σω διοσπερ εζην· μαχη δε <sup>τ</sup> συ καὶ πολεμος αφαιρω. Μα Ζευς μηδεν τοινυν, εφην ὁ Κροισος, συ <sup>τ</sup> εγω ετι βαλενομα απεκριναμην περι <sup>τ</sup> η εμος ευδαιμονια· εγω γαρ ηδη συ λεγω, ην <sup>τ</sup> θτος <sup>τ</sup> εγω <sup>τ</sup> ποιησω ὃς συ λεγω. ὅτι ὃς αλλος τε μακαριωτατος ενομιζον ειμι Βιοτη, καὶ εγω σονεγινωσκον αυτος, <sup>τ</sup> θτος καὶ εγω νυν εχων διαζω.

94. Επει δ' ειδον η γυνη χαμαι καθημενος καὶ ὁ νεκρος κειμενος, εδακρυσα τε επι <sup>τ</sup> το παθος, καὶ ειπον, Φευ ω αγαθος καὶ πιστος, Ψυχη οιχομα δη απολιτων εγω· καὶ αίμα εδεξιμην <sup>τ</sup> αυτος, καὶ η χειρ ὁ νεκρος επηκολαθησα· αποκεκομην γαρ <sup>τ</sup> κο-

93. Γιγνωσκω —

CROM. How does your grace?

WOLS. Why, well;

Never so truly happy, my good CROMWELL.

I know myself now; and I feel within me

A peace above all earthly dignities,

A still and quiet conscience.

SHAKESP. Hen. VIII. Act. 3. Sc. 2.

There is much fortitude and greatness of mind in these words.

free-man. Therefore not having known these things, said he, I justly suffer punishment. But now, said he, O CYRUS, I know myself: but do you still think that APOLLO speaks truth (in saying) that I shall be happy by knowing myself? I ask you for this reason, because you seem to me to gueſs at this best at present; for indeed you are able to cause (that APOLLO should have spoken truth.)" And CYRUS said, " Give me your advice concerning this, O CROESUS: for reflecting on your former happiness, I both pity you, and permit you now to have your wife, which you before had, and your daughters (for I hear that you have ſome) and your friends, and attendants, and table with which ye hitherto lived: but I take from you battles and wars." " In truth then, said CROESUS, consult no farther to answer me about my happiness; for I now tell you, if you will do for me the things which you ſay, that really poſſeffing I ſhall paſſ that (life) which life others thought to be the moſt happy, and indeed I thought ſo with them.

94. But when he (CYRUS) ſaw the woman (PANTHEA) ſitting on the ground, and the dead man (ABRADATES) lying near, he both wept at the misfortune, and ſaid, " Alas! O brave and faithfull ſoul, thou art gone then leaving us!" and at the ſame time took him by the right hand, and the hand of the dead man followed (his hand:) for it had been cut

## 82 SELECT SENTENCES FROM

ταῖς ὑπὸ ὁ Αἰγυπτίος. Ο δέ, ιδων, τολυ ετὶ μαλλον ηλυησα.

95. Ἀναπτυχθεις δ' ὅτα ἡ Φαλαγξ, αναγκη ὁ πρωτος αριστος ειμι καὶ ὁ τελευταιος, εν μεσος δέ ὁ κακιστος τεταγματι ἡ δι' ὅτως εχων ταῦτις, καὶ προς το μαχομα τεδοκει εν παρεσκευασματι, καὶ προς το μη Φευγω.

96. Ανηρ Φίλος, ὁ μεν ποταμος ἡ εγω παρακεχωρηκε εἴη εις τολις ὁδος εγω δέ Θαρρῶν εισια εισω, εννοεμενος ὅτι ὅτος εφ' ὃς νυν πορευοματι, εκεινος ειμι ὃς εγω καὶ συμμαχος προς ἑαυτα εχων, καὶ ευρηγορως ἀπας καὶ νηφων, καὶ εξωπλισμενος καὶ συντεταγμενος ενικῶν νυν δ' επ' ἀυτος ιω εν ὃς τολις μεν αυτος καθευδω, τολις δ' αυτος μεθυω, πας δ' ασπιτακτος ειμι ὅτεν δέ και αισθαματι εγω ενδον αι, τολι αι ετὶ μαλλον η νυν αχρεος εσοματι, ὑπὸ το εκπεπληγματι.

97. Ισως αι ουν ειπομει τις, τι δητα ρχ' ὅτως

96. The river, &c.

— The obsequious flood

Will change his wonted course, and in the midst  
Of Babylon will leave his channel dry.

ROBERTS's Judah Restored. B. 2.

96. Unfit, &c.

In the Poem just quoted is a description of the taking of  
Babylon.

off with a scymitar by the AEGYPTIANS. But he, when he saw this, was grieved still much more.

95. The phalanx being thus folded up, it followed of course that the bravest men were first and last, and that the cowards were placed in the middle: and a disposition thus made, seemed to be well prepared both towards fighting, and towards not fleeing.

96. " My friends, the river is gone for us from its way into the city: we then may boldly enter in, considering that those, against whom we shall now go, are the very same whom we conquered even though they had allies added to themselves, and were all awake and sober; armed and marshalled: but now we shall go against them (at a time) in which many of them are sleeping, many of them are drunk, and all are disorderly: and when they shall have perceived us to be within (the city) they will be still much more unfit for service than now, from having been struck with consternation."

97. " Perhaps then some one might say,

Babylon. It is impossible to mention this Work, without adding, that it contains many Sublime and Pathetic strokes.

96. *Aξπιοι.*

For the exact meaning of this word, See CLARKE's Note on V. 269. L. 2. Iliad. Hom.—The Notes of that most judicious Critic are indeed all worthy the attention of the learned reader.

## 84 SELECT SENTENCES FROM

εἰς αρχὴν παρεσκευασμήν, ἀλλὰ παρειχον εν ὁ μέσος εμαυτός. Οτι το ὁ πολέμος τοιώτος εγιγνωσκον ον, ὡς μη ὑσερίζω δεον ὁ αρχῶν μητε το εἰδέναι ὁ δε, μητε το πεσστῶν ὁ δε αν καιρος ω ὁ δε σπανιος εἰδον στρατηγοί πολλος ενομίζον ὁ δε επραχθῆν παριμι.

98. Καὶ μηδεὶς γε συ εχων διτος ενομιστα αλλοτριος εχων νομοί γαρ εν πας ανθρωπος αἰδίοις ειρι, ὅταν πολεμῶν πολις ἀλλα, ὁ ἐλων ειρι καὶ το σωματο εν ἡ πολις καὶ το χρυσα. Ουκεν αδικια γε εἴχω ὅσις αν εχοιμι, αλλα φιλανθρωπια δι αφαιρησομα την τις ειδω εχω αυτος. Το μεντοι εκ τοδε διτως εχω γιγνωσκω, ὅτι ει μεν τρεψομαι

### 98. Τρεψομαι.

It may not be amiss to explain in this place the doctrine of the MIDDLE VERB as set forth by KÜSTER.

1. The MIDDLE VERB is used primarily to express both Action and Passion: as for instance; the verb *Τρεψω* signifies “I turn some other thing or person;” but *Τρεψομαι* “I turn myself.”—*Στεφανω* “I crown another person;” but *σεφανίμαι* “I crown myself.”—*Αμυνω* “I repell any thing from another person, and so defend him;” but *Αμυνομαι* “I defend myself by repelling it.”

2. The MIDDLE VERB is used, not only when a person himself does any thing which may affect him, but also when he willingly gives himself to be affected by some other person, or is by any means instrumental to its being done. For instance; *Διδαχεσαι* signifies “To teach another;” but *Διδαχεσαιται* “To give one’s self to be taught by a master.”—*Απογραφειται* “To register another;” but *Απογραφισθαι* “To give one’s self to be registered.”

3. The MIDDLE VERB is sometimes used merely as the Deponent in Latin: i. e. with a MIDDLE Termination, but Signification entirely Active: and sometimes it occurs with a MIDDLE Termination, and Signification entirely Passive: particularly in the First Future.

4. The

Why then did I not from the beginning set myself in this condition: and why did I exhibit myself in common? Because I knew the affairs of war to be such, that it was right for a commander not to be behind-hand either to know the things which he ought, nor to do the things which it may be seasonable (to do:) and I thought that generals rare to be seen, omit many things of those which ought to have been done."

93. "And let no one truly, who possesses these things, think that he possesses the properties of others: for it is an eternal law amongst all men, when the city of those who make war has been taken, that both the persons and the riches of those in the city should belong to the captors. You will not therefore possess with injustice whatever ye may possess, but if you suffer them to retain any thing, you will not take it from them merely from your humanity. As to our future conduct, I am of opinion truly, that if we shall turn ourselves to

4. The use of the First Aorist Middle in a Passive Signification is very uncommon.

5. The use of Preterite and Pluperfect Tenses Middle in a Passive Signification, and vice versa, is common.

See KUSTER de vero usu Verborum Mediorum.

"The Verb in this form (i. e. the MIDDLE) very much resembles the reflected verbs of the French. Those who have studied the beauties of the Greek Language, must know very well, that this voice gives not only a beautiful variety to the inflections of their verbs, but a great conciseness and emphasis to the expression."

Lord MONBODDO's Orig. of Lang. Part 2. B. 1. C. 13.

See also HARRIS's Hermes, B. 1st. C. 9.

## 86 SELECT SENTENCES FROM

επι ραδιεργια καὶ ἡ ὁ κακος ανθρωπος ἡδυπαθεια  
(ος νομιζω το μεν πονειν αθλιωτατος, το δε απονειν  
βιοτευω ἡδυπαθεια) ταχι εγω Φηρις ὁλιγος αξιος  
εγω αυτος εσομαι, καὶ ταχι επις πας ὁ αγαθος σερησο-  
μαι. Ου γαρ τοι το ἁγαθος ανηρ εγενομην, οτος  
αρκεω ὥστε καὶ διατελειν αν αγαθος, ην μη τις επι-  
τος δια τελος επιμελῶμαι· αλλα ὥσπερ καὶ ὁ αλλος  
τεχηη αμεληθεις επι μειων αξιος γιγνομαι, καὶ το σωμα  
γε αυτος εν εχων, ὅποταν τις αυτος ανω επι ραδι-  
εργια, πονηρως παλιν εχω· οτω καὶ σωφροσιη καὶ  
ἡ ευχρατεια καὶ ἡ αλκη, ὅποταν τις αυτος ανω ἡ ασ-  
κησις, εκ οτος εις ἡ πονηρια παλιν τρεπομαι. Ουκαν  
δει μελλω, οδε επι το αυτικα ἡδυς προιεναι αυτος. Με-  
γας μεν γαρ, οιμαι, εργον καὶ το αρχη κατεπραξα,  
πολυ δε επι μειζων, το ἁλβων διεσωσαμην. Το μην  
γαρ ελαβον, πολλαις ὁ τολμη μονον παραχορμενος  
εγενομην· το δε ἁλβων κατειχον, υκετι οτος ανευ σω-  
φροσιη, οδε ανευ ευχρατεια, οδε ανευ πολυς επιμε-  
λεισ γιγνομαι. Ος χρη γιγνωσκων, νυν, πολυ μαλ-  
λον ασκεω ἡ αρετη η πριν οδε ὁ αγαθος κησασθαι.

99. Ο μεν γν Θεος οιμαι χρη σω εγω εσομαι· \*

98. *Ραδιεργια*, which we call “Indolence,” signifies pro-  
perly “A lazy habit of consulting our own ease in all our  
actions.” It is not to be wonder’d at, if the PHILOSOPHER  
speaks in the most reproachful terms of those, who are ad-  
dicted

indolence and the pleasure of base men, (who think labour a most wretched thing, but living without labour, pleasure) I say that we shall soon become less valuable to ourselves, and shall soon be deprived of all good things. For to have been brave men, this is not enough towards continuing to be brave, unless one is careful of this throughout to the end: but even as other arts by being neglected become worth less, and bodies themselves in a good condition, when one gives them up to indolence, again become bad, so also prudence, and temperance, and courage, when one has relinquished the practice of them, from that time degenerates into vice. It becomes us not then to be remiss, nor to throw ourselves into present pleasure. For I think it indeed a great work to have acquired a dominion, but still a much greater to have preserved it after having gained it. For to gain it, has oftentimes happened to him who has shewn only boldness: but to retain after having acquired it, this is not done without prudence, nor without temperance, nor without much care. Knowing which things, it behoves us to practise virtue much more now, than before we acquired these valuable possessions.

99. "We ought to think that the gods will

dicted to this; for surely it is a habit most deplorable, productive of all mischief, unbecoming a Rational Creature sent into the World to act his part with vigor; either in Bodily or Mental Pursuits, with a view not so much to his own Interest, as to the Public Good.

γαρ επιβλευτας αδικως οτος εχω, αλλ' επιβλευτεις  
επιμωρησαμην. Ο μεντοι μετα<sup>1</sup> οτος κρατισος, <sup>2</sup> εγω  
αυτος παραγκενασσεον<sup>3</sup> οτος δε ειμι, το<sup>4</sup> Βελτιων ων<sup>5</sup> ο  
αρχομενος αρχω αζιοω. Θαλωσ μεν κν και ψυχος,  
και σιτος και ποτος, και πονος και υπονος αιαγκη και  
ο διλος μεταδιδωμι<sup>6</sup> μεταδιδος γε μεντοι πειραομα  
δει εν οτος πρωτον Βελτιων αυτος Φαινομαι. Πολεμι-  
κος δ' επισημη και μελετη πανταπατιν<sup>7</sup> και μεταδοτεον  
οτος, οσις εργατης τε ημετερος και δασμοφορος Βελτι-  
μαι εκτησαμην, αλλ' αυτος δει<sup>8</sup> οτος το αγκινα  
τηλεονεκτεω, <sup>9</sup> γιγνωσκων<sup>10</sup> οτι ελευθερια οτος οργανον  
και εοδαιμονια<sup>11</sup> ο Θεος ο ανθρωπος απεδειχα.

100. Ει δε τις τοιχος εννοεομαι, τι δητα εγω οφε-  
λος κατεπραξα<sup>12</sup> ος επεθυμην, ει ετι δησει καρτερεω  
και<sup>13</sup> πεινων και διψων και επιμελομενος και πονων;  
εκεινος δει κατεμαθον, οτι<sup>14</sup> τοιχος ο αγαθος μαλλον  
ευφραινω, οσος αν μαλλον ωροπονησας τις επ<sup>15</sup> αυτος  
απιοιμι<sup>16</sup> (ο γαρ πονος οψον<sup>17</sup> ο αγαθος) ανευ δε<sup>18</sup> το  
δεομενος τυγχανω<sup>19</sup> τις, οδεις οτω πολυτελως παρ-  
σκευασθειην αν, ωσ<sup>20</sup> ηδης ειμι. Ει δε<sup>21</sup> οσ μεν μαλισ-  
τα ανθρωπος επιθυμεω, ο δαιμων εγω οτος συμπα-

be with us: for we do not possess these things unjustly, by having formed iniquitous designs upon them; but having been ourselves designed against, we have revenged ourselves. But the best thing after this must be provided by ourselves; it is this; that being better than the people ruled, we should thus think ourselves worthy to rule. It is necessary indeed that we give to our slaves (a share) of heat, and cold, of meats and drinks, of labours and sleep: but it behoves us even while we give them a share, to endeavour to appear superior to them first of all in these things. But we must not give any share at all of military knowledge and practice to those, whom we wish to possess as our labourers and tributaries; but in these exercises it is fit for ourselves to have the advantage, knowing that the gods have proposed these to men as instruments of liberty and happiness."

100. "But if any one thinks within himself these things, what advantage is it then to us to have acquired the things which we desired, if still it will be necessary for us to persevere both in being hungry, and in being thirsty, and in taking care, and in labouring?" he ought to learn this, "that good things please so much the more, by how much the more any one goes to them from having previously laboured (for labours are a relish to good things:) but without a person's wanting to obtain any thing, nothing can be provided so sumptuously, as to be pleasant to him." If therefore the deity has in conjunction with

ρεσκενακα, ως δ' αν ηδίσος οὗτος Φανοιμην, αυτος τις  
 αυτος οὗτος παρασκενασω, ο τοιχτος ανηρ <sup>α</sup> τοιχτος  
 πλεονεκτησω <sup>β</sup> ο ενδεεσερ<sup>θ</sup> <sup>γ</sup> Βιος, <sup>δ</sup> οσος πεινησεις <sup>ε</sup> ο  
 ηδίσος σιτος τευχομα, και διψησις <sup>β</sup> ο ηδίσος ποτος απο-  
 λαυσομα, και δεηθεις <sup>ε</sup> ανατανοις, ηδίσον αναταν-  
 σομα. Οι ένεκα Φημις εχρην νυν επεταθην εγω εις αν-  
 δραγαθια, όπως <sup>γ</sup> ο τε αγαθος <sup>η</sup> αριστον και ηδίσον  
 απολαυσω, και όπως <sup>δ</sup> πας χαλεπωτατος απειρ<sup>θ</sup>  
 γενωμα. Ου γαρ το μη ελαβον ο αγαθος οὗτος χαλε-  
 π<sup>θ</sup>, ωσπερ το <sup>ε</sup> λαβωνεσερηθην, λυσηρ<sup>θ</sup>.

101. Εννοησος δε κα' εκεινος, τις προφασις εχων  
 αν προειλομην κακιαν, η προσθεν, εγενομην. Ποτε-  
 ρου οτι αρχω; Αλλ' ε δητα <sup>α</sup> ο αρχων ο αρχομη<sup>θ</sup>  
 πονηροτερος προσηκει ειμι. Αλλ' οτι ευδαιμονεσερ<sup>θ</sup>  
 δοκεω νυν η προτερον ειμι; Επειτα <sup>δ</sup> η ευδαιμονια. Φη-  
 σω τις η κακια επιταρεσω; Αλλ' οτι, επει κεκτημα  
 δελος, οὗτος κολασω, ην πονηρος <sup>ε</sup> ω; Και τι προσηκει  
 αυτος ων πονηρος πονηροις ένεκα η Βλακεια αλλος  
 κολαζω; Εννοεω δι' ετι και οὗτος, οτι τρεφω μεν  
 παρεσκενασμα παλιν και ο ημετερος οικος Φυλαξ  
 και το σαμα' αιχρος δε πως υπ αν ειη, ει δη αλλος

ourselves provided those things, which men chiefly desire ; and if every man's self will prepare these things for himself, so as that they might appear most pleasant ; such a man will so far have the advantage of those that want subsistence more, in as much as when he is hungry he will get the most agreeable meats, and when he is thirsty he will enjoy the most agreeable drinks, and wanting rest he will rest most agreeably. On account of which things, I say, that it now behoves us to be intent on what is the duty of brave men, both that we may enjoy good things (in such a manner) as is most excellent and most agreeable, and that we might not experience the hardest of all things. For it is not so hard not to have ever acquired good things, as it is grievous to be deprived of them after any one has acquir'd them."

101. "Consider this also, what pretence have we that we should choose to be worse now, than before. What, because we have dominion ? But in truth it becomes not one who governs, to be more vicious than those who are governed. But is it because we seem to be more prosperous now, than before ? Will any one say then, that vice suits prosperity ? But is it because now we have gotten slaves, we shall punish them, if they are vicious ? But how does it become a person being himself vicious, to punish others on account of vice or sloth ? Consider moreover this also, that we have prepared to support many as guards both of our houses and of our persons : but how can it be not base, if forsooth we shall think it to be fit

## 92 SELECT SENTENCES FROM

μεν δορυφόρος ή σωτηρία οποιμακ τέχνη τυγχανω,  
αυτος δε εγω αυτος και δορυφορησω; Καὶ μην εν γε δει  
ειδεναι ὅτι καὶ ειμι αλλος Φιλακη τοικτος, οιος επιτηδειος  
τις καλος καγαθος ὑπαρχω. οτος γαρ δει συμπαρο-  
μαρτεω. ὁ δέ εφετη ερημος καὶ αλλος καλως εχω  
καὶ δεις προσηκει.

102. Καὶ ὁ παῖς δε, ὃς αν εγω γιγνωμακ, εν Φα-  
δε παιδειω αυτος γαρ Βελτιων εγομακ, Βελομενος  
ο παῖς ως Βελτιως παραδειγμα εγω αυτος παρεχω. ο  
τε παῖς καὶ αν ει Βελομην ραδιως πονηρος γενοιμην, αι-  
χρος μεν μηδεις μητε ὄρῶν μητε ακιων, εν δε καλος  
καγαθος επιτηδειμα διημερευων.

103. Κυρος μεν καὶ οτις ειτον ανεγην δέ επι αν-  
τος Χρυσαντας, καὶ ειτον ὡδε. Αλλα τωλλακις μεν  
δη, ω ανηρ, καὶ αλλοτε κατενοησα ὅτι αρχων αγα-  
θος καὶ διαφερω επατηρ αγαθος. Ο τε γαρ πατηρ  
προνοεω ὁ παῖς, διατασ μητοτε αυτος ὁ αγαθος  
επιλεγέω, Κυρος τε εγω δοκεω νυν συμβολευω εγω  
αφ' εός μαλις αν ευδαιμονῶν διατελοιμι. Ο δέ εγω  
δοκεω ενδεεσερον η ως εχρην εδηλωσα, οτος εγω πειρα-  
σομαι ὁ μη ειδως εδιδαχα. Εινοισον γαρ δη, τις αν  
πολις πολεμιος τισ μη επιθομενος ἀλοιην; τις  
δέ αν φιλιος τισ μη πειθομενος διαφυλαχθειν;

that others should be guards of our safety, but we ourselves shall not be guards to ourselves ? And indeed it behoves us to know this well, that there is no other such watch, as for every one's self to be virtuous and good : for it is requisite that this should accompany us ; but nothing else ought to go well with him who is destitute of virtue."

102. " And the children, who may be born to us, we may educate here : for we ourselves shall be more virtuous, by being desirous to shew ourselves as good patterns as possible to our children : and our children cannot easily become vicious, even though they should wish it, when they neither see nor hear any thing base, but pass their time in virtuous and good pursuits."

103. CYRUS then had spoken thus : and after him CHRYSANTAS stood up, and spake to this effect : " Oftentimes indeed, O men, on other occasions also I have observed, that a good prince differs nothing from a good father. For fathers are provident for their children, that good things might never fail them ; and CYRUS seems to me now to advise us to things, from which we may continue most happy. But the thing which he seems to me to have pointed out less than it was fit, this I will endeavour to teach those who know it not. For consider, what hostile city can be taken by those, who are not obedient to command ? and what army of disobedient soldiers can obtain victory ?

## 94 SELECT SENTENCES FROM

ποιος δ' αν απειθῶν σρατευμα ἐνικη τυχομι; πως δ' αν μαλλον εν μαχῃ ἡττωμην ανθρωπος, η επειδαν αρχωματιδια ἐκαστος περι ἡ αυτος σωτηρια βολευομι; τι δε αν αλλος αγαθος τελεσθειν τόσο ὁ μη πειθομενος ὁ κρειττων; ποιος δε τολις νομιμως αν οικηθειν; η ποιος οικος σωθειν; πως δ' αν νην ὅποι δεις αφικομην; Εγω δε οι νυν αγαθος εχω, Δια τις αλλος μαλλον κατεστραχα, η δια το πειθομα ὁ αρχων; Δια τος γαρ και εντος και ἡμερα ταχυ μεν ὅποι εδεις παρεγινομην, αθροος δε ὁ αρχων επομενος, ανυποστοτος ην, ο δ' επιταχθεις χρεις ἡμιτελης κατελειπον. Ει τοινυν μεγιστος αγαθος το πειθαρχη Φανοματι εις το καταπραττω ὁ αγαθος, εν ισημερι ὅτι αυτος τος και εις το διασωζω οι δεις μεγιστος αγαθος ειμι. Και προσθεν μεν δη τολλος εγω ηρχον, τος δεις δη ηρχον νυν δε κατεσκευασματι των πασι ο παρων, ὡσει αρχω οι μεν πλειων, οι δε μειων. Ωστερ τοινυν αυτος αξιωσω αρχω ο ιφ' συ, τοτε και αυτος πειθωματι οι αν εγω καθηκομη. Τοστον δε διαφερω εγω δεις ο δειλος, οσον ο μεν δειλος, ακων δοσποτης ιπποτεων εγω δε, επειρ αξιοω ελευθερος

103. Ποιαι δε πολεις.

CANTERB. — Therefore doth heaven divide  
The state of man in divers functions,  
Setting endeavour in continual motion;

To

and how can men be conquer'd more in battles, than when they begin separately each to consult for his own safety? or in short, what other good thing can be accomplished by those, who obey not their superiors? what cities can be regulated agreeably to the laws? or what families can be preserved? or how can ships arrive where it is fit for them? By what else have we acquired the good things which we now have, more than by being obedient to our commander? By means of this, we came quickly where it was necessary both by night and by day: and by following our leader closely-embodied, we were irresistible, and left nothing half-finished of the things order'd us. If then to obey command appears the greatest good towards acquiring good things, be assured that this same thing is good towards preserving what it is necessary to preserve. And heretofore indeed many commanded us, but we commanded no one: now however, all you that are present are so situated, that ye command some more, some less. As therefore you will think proper yourselves to command those under you, so let us ourselves obey those, whom it may be our duty to obey. But it is fit that we should differ so much from slaves, in as much as slaves serve their masters unwillingly: but it is fit that we, if we wish

To which is fixed, as an aim or butt,  
 OBEDIENCE. For so work the honey bees;  
 Creatures, that, by a rule in nature, teach  
 The art of Order to a peopled kingdom.

SHAKESPE. Hen. V. Act. 1. Sc. 2.

## 96 SELECT SENTENCES FROM

ειμι, <sup>2</sup> ἔκαν δε ποιεω ὅτις <sup>3</sup> πλειστος αὐτος Φανυομεν  
ειμι. Εύρησα δε, εφην, καὶ ενθα ανευ μοναρχια πα-  
λισ οικεοματι, η μαλιστη ὁ αρχων εφελων πειθομα,  
ὅτος ἡκινη <sup>4</sup> ὁ πολεμιος αναγκαζομενος ὑπακω.

104. <sup>2</sup> Ος δε συμφυλαξ <sup>3</sup> η ευδαιμονια <sup>4</sup> ωρην  
εχομην εχω, <sup>3</sup> ὅτος ὡς Βελτιστος εσομαι, υκετη <sup>4</sup> ὅ-  
τος η επιμελεια <sup>4</sup> αιλλος προσεταττον, αιλλ' <sup>5</sup> αυτος ενο-  
μιζον ὅτος εργου ειμι. Ηδειν γαρ οτι, ει γε <sup>5</sup> μαχη  
ποτε δεησομι, εκ ὅτος <sup>4</sup> αυτος καὶ παραστητης καὶ  
επιστητης ληπτεον εινη, συν ὅπερ <sup>6</sup> ο μεγιστος κινδυνος  
καὶ ταξιαρχος δε καὶ πεζος καὶ ιππευς εγιγνωσκον εκ  
ὅτος καταστεον ειμι. Ει δεομι δε καὶ <sup>6</sup> στρατηγος πα-  
νευ αυτος, ηδειν οτι εκ ὅτος περιπτεον εινη καὶ πολις  
δε καὶ ολος εθνος <sup>4</sup> Φυλαξ καὶ σατραπης ηδειν οτι <sup>6</sup>  
τος <sup>4</sup> τις χρυσεον, καὶ πρεσβευς γε ὅτος τις περιπτεον  
οσπερ εν τα μεγιτε ηγεομην ειμι εις το ανευ πολεμος  
τυγχανω <sup>6</sup> ος δεοιμην. Μη <sup>8</sup> αν μεν γν, <sup>5</sup> οιος δει, δε  
<sup>6</sup> ος η μεγιστος καὶ πλειστος πραξις εμελλον ειμι, κακως  
ηγεομην ο αυτος εχω. ει δ' ὅτος εινη, <sup>3</sup> οιος δεομι,  
πας ενομιζον καλως εσομαι. Ενεδυν μεν γν, <sup>6</sup> τω  
γυγει, εις ὅτος η επιμελεια ενομιζον δε ο αυτος καὶ  
<sup>4</sup> αυτος ασκησις ειμι η αρετη. Ου γαρ ωρην οιον τε

to be free, should willingly do that which appears to be of the highest importance. And you will find, said he, even where a state is governed without monarchy, that (the state) which is most willing to obey its magistrates, that is least of all compelled by its enemies to submit.

104. But with regard to those, whom he thought it fit to have as joint guardians with himself of his prosperity, as to these, that they should be as excellent as possible, he enjoined not the care of this to others, but thought it to be his own business. For he knew, that if at any time there should be need of fighting, he must choose from these both such as were to stand by him, and such as were to be in the rear, with whom would be the greatest dangers: he knew too that he must appoint commanders both of the foot and horse from amongst these. If too there should be need of generals without himself, he knew that he must send them from these: and he knew that he must use some of these as guards and governors of cities and whole nations; and that he must send some of these as ambassadors, which thing indeed he reckoned to be amongst the chief, towards obtaining whatever things he might want without war. If they then were not such as they ought, by means of whom actions the greatest and most in number were about to be (managed,) he thought that his affairs would go bad: but if they should be, such as it were fit, he thought that all things would be well. Thus persuaded therefore, he applied himself to this care: and he reckoned that the same (care) would be an exercise of virtue to himself. For he thought it

ειναι, μη αυτος τις αν \* οιος δει, αλλος παρομιαω επι  
ο καλος και αγαθος εργον.

105. Ηρχομην δ' επισιστεω \* το \* οιος δει ειμι \* ο  
κοινων. Πρωτον μεν, οποσος αν ικανος \* αλλος εργα-  
ζομενος τρεφομαι, μη παρειν επι η θυρα, \* οτος επε-  
ζητεον· νομιζων ο μεν παρων υκ αν εθελω ουτε κακος  
υτε αυτοχρος ουδεις αν πραττω, και δια το παρα \* αρ-  
χων ειναι, και δια το ειδεναι οτι ορωματι οσις πραττοιμι,  
·τω ο βελτιστος· οι δε μη παρειν, οτος πρεσομαι η  
\* ακρατεια τις· η αδικια, η αμελεια απειμι.

106. Ο δε παρεχων εαυτω ευομεστα μαλισ' αν επι

104. τη καλη και αγαθη εργη.

It was a prevailing tenet of the **SOCRATIC SCHOOL**, that the mind discovers as much **BEAUTY** in Moral Actions, as the Eye perceives in the finest objects of admiration: and that the former is no less delighted with the one, than the latter with the other. For the **SOCRATICS** were of opinion, that in every kind of **VIRTUE**, were all the ingredients which constitute **BEAUTY**, viz. **ORDER**, **HARMONY**, **PROPORTION**: and in whatsoever things they judged these to be inherent, such they deemed **BEAUTIFUL** and **GOOD**. Hence the continual application of the words **Καλοκαγαθια**, **Καλη εργη**, **Κα-  
λη επιτηδινιατα** by **XENOPHON**, to denote **VIRTUE** and **GOOD-  
NESS**, **VIRTUOUS** and **GOOD Actions**, as things in themselves **FAIR**, **COMELEY**, **GENEROUS**.—Hence **GOOD Men** are called

not to be possible, that any one not being such as he ought himself, should incite others to virtuous and good actions.

105. He began to take the lead in this, that his companions in power should be such as it is fit. In the first place therefore, as many as being able to be supported by others labouring for them did not come to the doors (of his palace) these he enquired for: thinking that those who attended would not be willing to do any thing either wicked or base, both because they were near their prince, and because they knew that they would be seen by the most excellent men, whatever they might do: but those who did not attend, these he thought to be absent from some intemperance, or injustice, or neglect.

106. But he thought, that he should most

*Καλος και γαθος* as possessing the MORAL BEAUTY of VIRTUE.—Hence the use of the word *Καλος*, to signify DECORUM and DECENCY, which bespeak ORDER.—Hence the same word too is applied in speaking of the Universe; because the World not only presents to our view most admirable scenes, but contains within itself SYMMETRY, UNIFORMITY, and REGULARITY, and is therefore BEAUTIFUL and GOOD.—The word *Ατηροκαλικης* is used to imply whatever is Mean, ILliberal, Disingenuous, as being in itself Unhandsome and Ugly, and of course not pleasing to a well-disciplined Mind.

## 100 SELECT SENTENCES FROM

το καλος και αγαθος παρορματω εργον, επειπερ αρχων  
 ην αυτος, ει αυτος είσιτε επιδεικνυω πειρώμην ο αρχο-  
 μενος πας μαλισα κεκοσμημενος <sup>δ</sup> η αρετη. Αιθανομα  
 μεν γαρ εδοκεν και δια <sup>ε</sup> δ γεγραμμενος νομος, Βελτι-  
 ων γιγνομενος ανθρωπος <sup>ο</sup> δε αγαθος αρχων, Βλε-  
 πων νομος ανθρωπος ενομιζον, οτι και ταττω ικανος  
 ειμι, και ορας ο ατακτων και κολαζω. Ούτω δη  
 γιγνωσκων, πρωτον μεν τα περι <sup>ε</sup> ο Θεος μαλλον  
 επιδεικνυον είσιτε εκπονων εν οτος ο χρονος, επειδη  
 ευδαιμονεσερος ην. Και τοτε πρωτου κατεστην ο  
 μαγος ιμνεω τε δει δει αμα <sup>δ</sup> η ιμερα <sup>ε</sup> ο Θεος,  
 και Θυν αν εκαστος ιμερα <sup>δ</sup> ος ο μαγος <sup>ο</sup> Θεος εισποι-  
 μι. <sup>ε</sup> Ούτος γν πρωτον εμιμημην αυτος και ο αλλος  
 Περσης, νομιζων και <sup>η</sup> αυτος ευδαιμονεσερος εσομαι, ην  
<sup>ε</sup> Θεραπευω ο Θεος, αστωρ ο ευδαιμονεσατος τε αν  
 και αρχων και <sup>δ</sup> Κυρος δ αν ηγεμην οτος <sup>η</sup> ποιων  
 αρεσκω.

107. Ο δε Κυρος η οι μετ' ε αυτος ευτεβεια και  
 είσιτε αγαθος ενομιζον, λογιζομενος αστωρ ο πλεω  
 αιρμενος μετα <sup>ε</sup> ο ευτεβης μαθλαι η μετα ο ησεβηκα  
<sup>ε</sup> τις δοκων. Προς δε <sup>ε</sup> οτος ελογιζομην, ει πας ο κο-  
 υων Θεοτεβης ειην, ηττον αν αυτος εθελω περι τε <sup>ε</sup> αλ-  
 ληλοις ανοσιοις τις ποιων και περι αυτος, ευεργετης <sup>ε</sup> νομι-

effectually incite those, who presented themselves (at his palace,) to virtuous and good actions, if he himself, since he was their prince, should endeavour to shew himself to his subjects the most accomplished of all men in virtue. For he seemed to observe, that men were indeed made better by written laws; but he thought, that a good prince was a seeing law to men, because he is able both to direct, and to see and punish the man who is disorderly. Thus then thinking, first of all he shewed himself more industriously discharging the duties towards the gods, at that time when he was most prosperous. And then the Magi were first appointed both to celebrate the gods with hymns always as soon as day appeared, and to sacrifice every day to those gods to whom the Magi themselves should direct. The other PERSIANS also first imitated him in these things, thinking that themselves should both be more prosperous if they worshipped the gods, as he (did) who was most prosperous and their prince; and also they thought to please CYRUS by doing these things.

107. But CYRUS thought the piety of those with him an advantage to himself also, reckoning (in the same manner) as those who choose to fail with the pious, rather than with such as seem to have committed any thing impious. Besides this, he reckoned, if all his companions in power were religious, that they would be less willing to do any thing wicked either towards one another, or towards himself, who

## 102 SELECT SENTENCES FROM

Ζων ειμις <sup>ε</sup> ὁ κοινων. Εμφανιζων δὲ καὶ οὗτος ὅτι περι  
ε πολλος εποιειμην μηδεις μητε Φιλος αδικεω μητε συμ-  
μαχος, αλλα το δικαιουσιχυρας ὄρων, μαλλον καὶ <sup>ε</sup> ο  
αλλος αομην αν μεν <sup>ε</sup> αιχρος κερδος απεχομα, δια <sup>ε</sup> το  
δικαιου δ' εθελω ποριζομα.

108. Καὶ <sup>ε</sup> αιδως δ' αν πρεμην μαλλον τας εμ-  
πιπλημι, ει αυτος Φανερος ειην <sup>ε</sup> πας οὗτος αιδημενος,  
ως μητ' ειπον αν μητε εποιησι μηδεις αιχρος. Ετεκ-  
μαιρομην δε οὗτος εκ <sup>ε</sup> οδε. μηγαρ <sup>ε</sup> τι αρχων, αλλα καὶ  
<sup>ε</sup> ος <sup>ε</sup> φοβεομα, μαλλον <sup>ε</sup> ο αιδημενος αιδεομα <sup>ε</sup> ο αναι-  
δης <sup>ε</sup> ανθρωπος.

109. Καὶ σωφροσυη δ' αυτος επιδεικνυς, μαλλον  
εποιεον καὶ οὗτος πας ασκεω. Οταν γαρ <sup>ε</sup> ὄρω, <sup>ε</sup> ος  
μαλισα εξεσιν ὑβριζω, οὗτος σωφρονων, οὗτω μαλλον <sup>ε</sup>  
γε ασθενεσερος εθελω κδεις ὑβρισικος ποιῶν Φανερος  
ειμι. Διηρεον δ' <sup>ε</sup> αιδως καὶ σωφροσυη τηδε, ως <sup>ε</sup>  
δε σωφρων καὶ το εν αφανει.

110. Καὶ ευχρατεια δε οὗτω μαλισ <sup>ε</sup> αν αομην ασκε-  
μα, ει αυτος επιδεικνυομι, έαυτα μη <sup>ε</sup> παρα-  
μα.

110. *Ευχρατεια* implies not merely Temperance, but the  
Government of our Passions, of which Self-Masterhip it may  
be truly said—Ο, τι κρατος ει μηκεν. Ή ομ.

thought himself to be the benefactor of his companions in power. By manifesting this also, that he made it a matter of great importance to injure no one, neither friend nor ally, and by strictly regarding justice, he thought that others also would abstain the more from base gains, and be willing to get a fortune by just methods.

103. He thought also that he should fill them all with a sense of decency the more, if he himself should be seen behaving with so much decency to all, as neither to say nor to do any thing vile. And he conjectured it would be so from this; for not (to mention) their prince, but even (among) those whom they do not fear, men respect those that have a sense of decency more than (they respect) the impudent.

109. And by shewing his own modesty, he made all to exercise this also the more. For when men see, that he is modest, to whom there is the greatest power to be insolent, in this case certainly those who are inferior are willing to appear nothing insolent. But he distinguished a sense of decency and modesty thus; viz. (by saying) that those who had a sense of decency avoided base things which were seen in public; but the modest (avoided even) those which were concealed in secret.

110. He thought too that temperance would be practised most, if he should shew himself not seduced from good pursuits by

104 SELECT SENTENCES FROM

τικα προτιμημένος από τον αγαθό, αλλα προπονεῖται  
επειδή πρώτον συν το καλον τον ευφροσύνην.

III. Οτι μεν όχι μονη προστικειν θεις την αρχη,  
οσις μη βελτιων ειτιν ο αρχομενος, κατ ο προειρη-  
μενος πας δῆλος κατ οτι οτις ασκῶν ο περι έστι,  
πολυ μαλισα αυτον επειπονεον κατ εγκρατεια και πο-  
λεμικος τεχνη κατη μελετη.

112. Τοιγαρεν πολυ μεν αυτος διεφερον ει πας το  
καλον εργου, πολυ δε ο περι εκενος, δια την αει με-  
λετη. Παραδειγμα μεν δη τοιοσδε έστι τα παρειχομενη.  
Προς δε οτις, κατ οιλος οσις μαλισα ορων το κα-  
λον διωκων, οτις κατ διορον κατ αρχη κατ έδρα και πας  
τηρη εγερειρα. ὡσε πολυς πας φιλοτικη ευβαλλον,  
οπως έκαστος αριστος Φαντομην Κυρος.

113. Πρωτον μεν γαρ δια ε πας αει ο χρονος φι-  
λανθρωπια η ψυχη ως ηδυναμην μαλισα ενεφατιζον  
τηγαμενος, ωσπερ ο ραδιος ειρι φιλεω ο μισεω δο-  
κων, οτι ευνοεω ο κακονος, οτω κατ ο γυνωσθεις ως  
φιλεω και ευνοεω, όχι δυναμη μισεομενη οτιο το ο φι-  
λεμαν τηγαμενος. Εως μεν ον ο χορημα αδυνατωτερος

present pleasures, but willing to labour with virtue in preference to delights.

111. That he thought (a share) of government belonged to no one, who would not be more excellent than those who were governed, is manifest to all even from the facts already mentioned: and (it is also manifest) that by thus exercising those about him, he himself by far the most of all industriously practised both temperance, and warlike arts and exercises.

112. He himself therefore excelled much in all noble actions, and much also did they about him, by reason of their constant exercise. He shewed himself truly such an example to them. And besides this, whomsoever of the others also he saw mostly pursuing good actions, these he rewarded both with presents, and commands, and principal seats, and all kind of honours: so that he excited in all much emulation, that each might appear to CYRUS the most excellent.

113. In the first place, always at all times he manifested the humanity of his mind as much as he was able: thinking, that as it is not easy to love those who seem to hate us, nor to be kindly disposed to those who are ill affected to us, so those who were known to love and be benevolent, cannot be hated by those who thought themselves to be beloved. As long therefore as he was less able

106 SELECT SENTENCES FROM

ην ευεργετεω, <sup>δ</sup> το τε περονοεω <sup>ε</sup> ὁ συνων, καη <sup>δ</sup> το προπονω, καη <sup>δ</sup> το <sup>η</sup> σωηδομενος μεν επι <sup>δ</sup> το αγαθον Φανερος ειναι, συναχθομενος δε επι <sup>δ</sup> το κακον, <sup>δ</sup> οτος επειραομηνη η Φιλια Θηρευω.

114. Εν η μικρῳ πολισ ὁ αιτῳ ποιεω κλιη, Θυρα, αροτρον, τραπεζα. (πολλακις δ' ὁ αυτος οτος καη οικοδομεω, καη αγαπαω ην καη οτως ικανος αυτος τρεφω εργοδοτης λαμβανω. αδινατον γν πολις <sup>ε</sup> τεχνωμενος ανθρωπος πας καλως ποιεω) εν δε η μεγας πολισ, δια το <sup>ε</sup> πολις <sup>ε</sup> εκαστος δεομα, αρκε καη εις <sup>δ</sup> εκαστος τεχνη ως το τρεφομα. πολλακις δε οδος εις, αλλ' υποδημα ποιεω ὁ μεν ανδρεος, ὁ δε γυναικεος. Αναγκη <sup>ε</sup> ο εν Βραχυτατος διατριβων εργον, οτος καη αριστη διηναγκασμα οτος ποιεω.

115. Καη <sup>δ</sup> το μεν δη μεγεθος διρον υπερβαλλω,

114. Even one, &c.

“ Let one exercise one Art; and another a different — Let this Man study such a Science; and that Man, another — Thus the whole Cycle (as you call it) may be carried easily into Perfection.”

HARRIS's Dialogue concerning Happiness. Part. I.

The Author is in this Part plainly proving, that a State of Society is the only State natural to Man.

114. Βραχυτατη.

Τι δε; ποτερος κακων πραττοι ον τις, εις ον, πολλως τεχνης εργαζεται.

to do good by giving riches, he endeavoured to gain their friendship by these means, viz. by being provident for his companions, by labouring for them, and by appearing rejoiced at their good fortunes, but grieved at their misfortunes.

114. In small cities, the same persons make a couch, a door, a plough, a table: (and oftentimes the self-same man builds houses too, and is content if even thus he can get employers enough to maintain him: but it is impossible that a man who works at many things should do all well:) but in great cities, by reason that many want every particular thing, even one art suffices towards the maintenance of every one: and oftentimes not an entire art; but this man makes sandals for men, and that for women. It follows necessarily, that the man who dwells on a work of the least compass, he must be obliged to do this in the best manner.

115. That he truly should exceed all men

γεζομενος, η ὅταν μικρον εις; Ὁταν (η οἱ ὁς) Εις μικρον. Αλλα μην, οιμαζ, και τυτο δηλον, οις εσεν τις τινος πηγη εργη καιρου, διολλυται. Δηλον γιαρ. Ου γιαρ οιμαζ εθελει το πρεττομενον την τη πρεττογοτος χολην περιμενειν· αλλ' αιμυχη του πρεττογοτα τη πρεττομενη εποχηλυθειν, μη ει παρεξηγη μερι. Αιμυχη. Εκ δε τυτων, πλειν τη έκαστη γιγνεται, και καιλλιον, και βραχον, οταν εις ειν, η κατη φυσιτ και ει καιρον, χολην των κιλλων κυνη, πρεττη. Παντεπικοι μην για.

PLAT. de Repub. L. 2.

\* πλεσιωτεσ ων, & θαυμασος. <sup>4</sup> η de Θεραπεια καη η επιμελεια ο Φιλος <sup>2</sup> βασιλευων περιεγενομην, οτος αξιολογωτερος. Εκεινος τοινυ λεγοματι καταδηλω ειμι <sup>3</sup> μηδεις αν οτως αιχνυνθεις ηττωμενος, ως Φιλος Θεραπεια. Καη λογος de αυτος αιτομημονευματι, ως λεγομι παραπλησιω εργον ειμι νομενος αγαθος καη βασιλευς αγαθος.

116. Τη δε γε μεντοι διαφερω εγω δοκω <sup>5</sup> ο πλεισος, οτι ο μεν, επειδαν <sup>6</sup> τα αρχευτα περιττα κτησωματι, το μεν αυτος κατοριττω, το δε κατασηπτω, το δε <sup>7</sup> αριθμων καη μετρων καη ισας καη διαψυχων καη φυλασσων πραγματων εχω, καη ομως ενδον εχων αυτος, γιτε εστια πλειων η δυναμα το φερω. (diapparegonti γαρ αν) γιτ

116. But in this &c. &c.

How noble are the following Paragraphs !

“ Concerning the desires of Wealth and Power, besides what was suggested above to allay their violence, from considering the small addition commonly made to the Happiness of the Possessor, by the greatest degrees of them, and the Uncertainty of their Continuance; if we have obtained any share of them, let us examine their true Use, and what is the best enjoyment of them.

————— Quid asper

Utile nummus habet ? Patriæ carisque propinquis  
Quantum elargiri decet ?

PERSIUS.

What moral Pleasures, what Delights of Humanity, what Gratitude from Persons obliged, what Honour may a wife  
Man

in the greatness of his presents, being the richest of all, is not to be wonder'd at: but that he, though a king, should surpass others in the culture and care of his friends, this is more worthy of mention. He is said then to have appeared ashamed of being overcome in nothing so much, as in the culture of friends. And a saying of his is recorded, how he asserted that the employment of a good shepherd and of a good king were alike.

116. "But in this respect truly I seem to myself to differ from most men; that they indeed, when they have gotten more (riches) than sufficient; bury some of them, and some they suffer to grow rusty, and by counting measuring, weighing, airing, and guarding others, give themselves much trouble about them; and yet notwithstanding they have these in their houses, they neither eat more things than they can bear (for they would burst) nor do they put on more cloaths than

Man of generous Temper purchase with them? How foolish is the Conduct of heaping up Wealth for Posterity, when smaller Degrees might make them equally happy? when great Prospects of this kind are the strongest Temptations to them, to indulge Sloth, Luxury, Debauchery, Insolence, Pride, and Contempt of their Fellow-Creatures; and to banish some noble Dispositions, Humanity, Compassion, Industry, Hardiness of Temper and Courage, the offspring of the sober rigid Dame, POVERTY. How often does the Example, and almost direct Instruction of Parents, lead Posterity into the basest Views of life!"

HUCHESON on the Passions. Sect. 6. Art. 6.

## 110 SELECT SENTENCES FROM

αμφιεννυμαὶ πλειων η δύναμαὶ Φερω<sup>·</sup> (αποπνιγεῖν γαρ αν) αλλὰ ὁ περιττὸς χρηματα πραγματα εχω. Εγω δὲ ὑπηρεστω μεν <sup>δ</sup> ὁ Θεός, καὶ ὄρεγομαὶ αει <sup>ε</sup> πλειων<sup>·</sup> επειδαν δὲ κτησωμαὶ, ὃς ανιδω περιττὸς αν τα <sup>δ</sup> εγω αρκευτα, <sup>δ</sup> οὗτος η τ<sup>·</sup> ενδεια ὁ Φίλος αξιωμαὶ, καὶ πλειτρων καὶ ευεργετῶν <sup>ε</sup> αν. Θρωπος, ευνοια εξ αυτος κτωμαὶ καὶ Φίλια, καὶ εκ οὗτο<sup>·</sup> καρταθμαὶ ασφαλεια καὶ ευκλεια· ὃς οτε κατασητομαὶ, οτε ὑπερωληρῶν λυμανομαὶ αλλὰ η ευκλεια, ὃσος αν πλειων <sup>δ</sup> α, τοστος καὶ μειζων καὶ καλλιων καὶ καφοτερος Φερω γιγνομαὶ, πολλακις, δὲ καὶ ὁ Φερων αυτος καφοτερος παρεχομαὶ. Οπως δὲ καὶ οὗτος <sup>ε</sup>ιδω, εφην, α Κροισος, εγω <sup>ε</sup> ὁ πλειστος εχων, καὶ Φιλαττων πλειστος, ευδαιμονεστος ηγεμαὶ· (ὁ γαρ τεχος Φιλαττων, οὗτως αν ευδαιμονεστος ειην<sup>·</sup> τας γαρ ὁ εν η πολις Φιλαττω) αλλ' ὃς αν κτωμαὶ τε πλειστος δυνωμαὶ συν το δικαιον, χραομαὶ τε <sup>δ</sup> πλειστος συν το καλον, οὗτος εγω ευδαιμονεστος νομιζω καὶ <sup>ε</sup> το χρημα.

117. Προς δὲ <sup>δ</sup> ταυτα, κατανοησας οι πολλοι ὁ αν. Θρωπος, οτι ην μεν ὑγιαινων <sup>ε</sup> διατελῶ, παραγκεναζομαὶ ὅπως εξω το επιτηδειον, καὶ κατατιθεμα το χρησιμον εις η ὁ ὑγιαινων διαιτα· ὅπως δὲ, ην <sup>ε</sup> ασθενησω, το συμφορον παρεστομαὶ, <sup>ε</sup> οὗτος ου τανι επιμελεμενος ξωρῶν· εδοξεν γν καὶ <sup>ε</sup> οὗτος εξεπονησα <sup>δ</sup> αυτος, ὁ τε

they can bear (for they would be suffocated) but have their superfluous riches as so much trouble. Whereas I serve the gods, and am always desirous of more; but when I have gotten them, whatever I see to be more than sufficient for myself, with these I relieve the wants of my friends; and by enriching and benefiting men, I acquire benevolence and friendship from them; and from these I gain security and glory, which things neither grow rusty, nor do they give uneasiness when superabundant: but glory, by how much the more it is, by so much the greater, and more noble, and more light it is to carry, and often makes those lighter who carry it. And that you may know this, said he, O CROESUS, I reckon not those who possess and guard the most (riches) to be the most happy (for in this case those who guard walls would be most happy; for they guard all the things which are in cities:) but whoever can acquire the most (riches) consistently with justice, and make use of them most consistently with honour, him I reckon to be the happiest man also with respect to riches."

117. Moreover, having observed the generality of men, (he saw) that whilst they continue healthy, they make preparations how they shall have things necessary, and lay up things useful to the course of life of the healthy; but he saw them not at all careful of this, how serviceable things should be at hand, if they should be sick: it seemed therefore proper to him with some pains to get these things; and by being willing to incur the expence, he

112 SELECT SENTENCES FROM

ιατρος ὁ αριστος συνεκομισαμην ὥρος<sup>2</sup> αυτος, τῳ τελεω  
εθελω, και ὅπος η οργανον εφην τις αν αυτος χρησι-  
μος εγενομην, η Φαρμακον, η σιτου, η ωτον, χθεις 8-  
τος οσις ψχι ταρασκευασας εθησαριζον παρ<sup>3</sup> αυτος.

Και ὅποτε δε τις ασθεντρεια ο Θεραπευομαι επικαιριος.  
επεσκοπην, και ταρειχον πας ὅτις εδει: και ὁ ιητρος  
χαρις ηδειν, ὅποτε τις ιασαιμην τις, των παρ<sup>4</sup> εκεινος  
λαμβανω.

118. Ο Σακας ειπον, Ω μακαριος συ<sup>2</sup> ὁ τε αλλος,  
και<sup>3</sup> αυτος ψτος ὅτι εκ πενης αλλοτοις γεγενημαι πο-  
λυ γαρ οιομαι συ και δια<sup>2</sup> ψτος ηδιον πλατεω, οτι πενη-  
σας<sup>4</sup> χρηματα πεπλατηκα. Και ὁ Φεραυλας ειπον, Η  
γαρ ψτως, ω Σακα, ἴστολαιμβανω, ως εγω νυν τοσχτος  
ηδιον ζω, ὅσος πλειων κεκτημαι; Ουκ οιδα, εφην, οτι  
εσθιω μεν και πινω και καθειδω 8δ<sup>5</sup> ὅτινυ νυν ηδιον η  
τοτε, ὅτε πενης ην; Οτι δε ψτος πολυς ειμι, τοσχτος  
κερδαινω, πλειων μεν Φυλαττω δει, πλειων δ<sup>6</sup> αλλος  
διανεμω, πλειων δε επιμελημενος τραγυματα εχω.  
Νυν γαρ δη<sup>7</sup> εγω πολυς μεν οικετης σιτος αιτω, πο-  
λυς δε πιειν, πολυς δε ιματιον<sup>8</sup> ο δε<sup>9</sup> ιατρος δεομαι<sup>10</sup>  
ηκω δε τις η<sup>11</sup> το προβατον<sup>12</sup> λελυκωμενος Φερων, η<sup>13</sup> ο

118. My oxen —

Εγ δε νεγκεσμι

Δινων εκ διμιαλων καλω διεμιστα, τας μοι απισκου  
Διγ<sup>14</sup> κομισιον τρηγοισικες απο εκοπικες ετιναζε.

THEOCRIT. Id. 9. 9.

brought together about himself the most able physicians; and whatever instruments, or medicines, or meats, or drinks any one told him were useful, there was nothing of these, which by having prepared before hand, he did not treasure up by him. And whenever any one of those, who were proper to be taken care of, was sick, he went himself to see him, and furnished all things, whatever there was need of: and he thanked the physicians, whenever any one healed a person, taking (some) of the medicines from him.

118. The SACIAN said, “O happy you! both in other respects, and in this very circumstance, that you are become rich from having been poor: for I think that you are rich with more pleasure even on this account, because you have become rich after having earnestly longed for riches.” And PHERAULAS answered, “What, O SACIAN, do you suppose thus, that I live now by so much the more pleasantly, by how much the more (riches) I possess? Do not you know, said he, that I eat, drink, and sleep not one jot more pleasantly now, than then, when I was poor? Because these (riches) are many, I gain thus much, that it is necessary for me to guard more things, to distribute more to others, and to have trouble by taking care of more. For now truly many domestics demand food of me, and many (demand) drink, and many cloaths: some too want physicians: and one comes bringing either some of my sheep torn by the wolves, or (some) of my oxen which have fallen from

114 SELECT SENTENCES FROM

Βεβ<sup>2</sup> κατακεκρυμνισμένος, η νοος Φασκων εμπεπτώκα  
ετα κτηνεσ. ὡς εγω δοκῶ, εφην ὁ Φεραυλας, νυν  
δια<sup>2</sup> το πολυς εχω πλειω λυπεομαι η προσθει δια το  
ολιγος εχω.

119. Ην δέ ὁ Φεραυλας ὁ τροπος Φιλεταιρος τε,  
και Φεραπειω<sup>2</sup> χρεις ήδης αυτος θτως εδοκεν ειμι χδ'  
ωφελιμος, ως<sup>2</sup> ανθρωπος. Και γαρ Βελτισος πας το  
ζων πρεομην ανθρωπος ειμι και ευχαριστος, θτι εώρων  
ο τε επαινυμενος τα τις, αντεπαινων θτος προθυμως,  
ο τε χαριζομενος πειρωμενος αντιχαριζομαι<sup>2</sup> και ος  
γνοιην ευνοικως εχων, θτος αντευνοων<sup>2</sup> και ος ειδειην  
Φιλων αυτος, θτος μισεω χ δυναμενος<sup>2</sup> και<sup>2</sup> γονευς δε  
πολυ μαλλον αντιφεραπειω πας το ζων εφελων και ζων  
και τελευτησας<sup>2</sup> το δ' αλλος πας ζων και αχαριστορος  
και αγνωμονερος ανθρωπος εγιγνωσκω ειμι.

119. The best, &c.

There wanted yet the master work, the end  
Of all yet done; a creature who not prone  
And brute as other creatures, but indued  
With sanctity of reason, might erect  
His stature, and upright with front serene  
Govern the rest, self-knowing, and from thence  
Magnanimous to correspond with Heaven,  
But grateful to acknowledge whence his good  
Descends, thither with heart, and voice, and eyes

Di-

a precipice, or telling me that a disease has fallen on my cattle: so that I seem to myself, said PHERAULAS, to be more vexed now by having many riches, than before by having those few.

119. The disposition of PHERAULAS was very friendly, and he thought nothing so pleasant nor so useful to pay attention to, as men. For he accounted man to be of all animals the best and most grateful; because he saw those who were commended by any one, themselves readily commanding again in return; and endeavouring to return a kindness to those who had conferred a kindness on them; and mutually benevolent to those, whom they knew benevolently disposed towards them; and not able to hate those, whom they knew to love them; and that they were willing much more than all other animals to pay a return of respect to their parents both living and dead: and he was of opinion that all other animals were more ungrateful and less mindful of a kindness than men.

Directed in devotion, to adore  
And worship God supreme, who made him chief  
Of all his works.

MILTON Par. L. B. 7. 505.

This is a noble and fine description of Man. How mistaken a notion is it, and how prejudicial to the cause of Virtue, to disparage Human Nature, and to degrade Man to a level with the Brute Creation!

120. Σαφηνιζομα<sup>ν</sup> δε ὡς ἐκαστος ετιμασιν, ὅτος  
εδοκῆν αυτος αγαθος ειμι· ὅτι ὅπερ μεν οιομα<sup>ν</sup> ὁ αν-  
θρωπος ὁ κρατισεων μητε κηρυχθησομα<sup>ν</sup>, μητε αθ-  
λον ληφθομα<sup>ν</sup>, δῆλος ειμι ενταυθα το φιλονεκιων προσ  
αλληλοις εχων· ὅπερ δε μαλισσα πλεονεκτων ὁ κρατισος  
φαινομα<sup>ν</sup>, ενταυθα προθυμοτατη φαινερος ειμι αγαθηζο-  
μενος πας. Κα<sup>ν</sup> ὁ Κυρος ὅτως εσαφηνιζον μεν ὁ κρα-  
τισεων παρ<sup>τ</sup> εισιτε, ευθυς αρχαμενος εξ εδρα κα<sup>ν</sup> πα-  
ρασασις. Ου μεντοι αθανατος η ταχθεις εδρα κατε-  
σησαμην, αλλα νομιμον εποιησαμην, κα<sup>ν</sup> αγαθος εργον  
προεβην εις η τιμιωτερος εδρα, κα<sup>ν</sup>, ει τις φαδιερογοτην,  
αναχωρησα εις η ατιμοτερος.

121. Επει δε εδειπνην, εδοκην ὁ Γαβριας το μεν  
πολις ἐκαστος ειμι, χθεις θαυματος παρ<sup>τ</sup> ανηρ<sup>τ</sup> πο-  
λις αρχων· το δε ὁ Κυρος, ὅτω μεγας πρεστων, ει  
τις ηδυς δοξεια ελαθον, μηδεις ὅτος μονος καταδα-  
πανω, αλλα εργον εχω δεομενος· ὅτος κοινωνεω<sup>τ</sup> ὁ  
παρων. Πολλακις δε κα<sup>ν</sup> ὁ απων φιλος εστι<sup>τ</sup> ος ἐωρων  
πεμπων· ὅπος αυτος, ος ηδεις τυχοιμι· ὥστε επει  
εδεδειπνηκειν, κα<sup>ν</sup> ὁ πας πολις αν διαπεπμφειν ὁ Κυ-  
ρος απο η τραπεζα, ειπον αρα<sup>τ</sup> ὁ Γαβριας, Αλλ<sup>τ</sup> εγω

120. It seemed to him to be an advantageous thing, that it should be manifested how he honoured each man: because where men think that he who is most excellent will neither be spoken of publickly, nor receive rewards, there they plainly appear not to be emulously disposed towards each other: but where the most excellent person appears to gain most advantage, there all are seen contending most earnestly. And CYRUS thus made known those that were chief in his esteem, beginning first of all from their place of sitting and standing by him. Yet he did not make the place appointed for sitting to be perpetual, but established it as a law, both that they should be advanced to a more honourable seat for good actions, and that, if any one were negligent, he should recede to one less honourable.

121. Whilst they were supping, this truly seemed nothing wonderful to GOBRYAS, that all things should be abundant to a man who commanded many: but this (did seem wonderful) viz. that CYRUS, who had performed so great exploits, if he thought he had received any thing delicious, did not consume any of these things himself only, but gave himself trouble by requesting those who were present to partake of it. And oftentimes he saw him sending to some of his absent friends those things, with which he himself had happened to be pleased: so that when they had supped, and CYRUS had sent away from the table all

118 SELECT SENTENCES FROM

ω Κύρος, προσθεν μεν ἡγουμην δέ τος συ τάλειςον διαφέρει  
 ε ανθρώπος, τῷ δέ στρατηγικῶτατος είμι. νῦν δέ θεος  
 ομνύμι, η μην εγώ δόκειν τάλεον συ διαφέρει φίλανθρω-  
 πια η στρατηγία. Νη δέ Ζευς, εφην ο Κύρος καὶ μεν δή  
 καὶ επιδεικνύμι το εργον πολυ ήδιον φίλανθρωπια η  
 στρατηγία. Πως δή; εφην ο Γαβριας. Οτι εφην, το  
 μεν κακως ποιῶν ανθρώπος, δει επιδεικνύμαι, το  
 δέ, εν.

122. ε Προίων δέ το συμποσίου, ο Κύρος ο Γαβρι-  
 ας επηρομην, ειών εγώ, εφην, ω Γαβριας, νῦν αν δό-  
 κοιην ήδιον οδε τῷ η θυγατρῷ εδῶν, η οτε το πρωτον  
 εγώ συνεγεγομην; Ουκάν, εφην ο Γαβριας, καγω  
 τ' αληθη λεγω; Νη Ζευς, εφην ο Κύρος, ως ο ψευδος  
 γε γδεις ερωτησις δεομαι. Ευ τοινυ, εφην, ισημι οτι  
 νῦν αν πολυ ήδιον. Η καὶ εχομι αν, εφην ο Κύρος,  
 ειπον διοτι; Εγωγε. Λεγω δή. Οτι τοτε μεν έωρων ο  
 πονος καὶ ο κινδυνος ευθυμιας αυτος φερων, νῦν δέ όρω  
 αυτος τα αγαθα σωφρονως φερων. Δοκει δε εγώ, ω  
 Κύρος, καλεπιτωτερος ειμι εύρον ανηρ τ' αγαθα καλως φε-

122. No question, &c.—

ΕΡΑΜΙΝΟΝΔΑΣ—adeo veritatis diligens, ut ne joco quidem  
 mentiretur. CORN. NEPOS.

Αισι κρητιστο εσε τ' αληθη λεγειν. MENANDER.

things though many in number, GOBRYAS truly said, " In truth, O CYRUS, I thought before, that you excelled all other men chiefly in this, in being the most skilful commander; but now I swear by the gods, that indeed I think you excel more in humanity than generalship." " Yes truly, said CYRUS; and indeed it is much more pleasant to display works of humanity, than of generalship." " How so?" said GOBRYAS. " Because, said he it is necessary to display the one by doing mischief to men, but the other (by doing) good."

122. As the compotation went on, CYRUS questioned GOBRYAS, " Tell me, said he, O GOBRYAS, do you think you shall give your daughter to one of these with more pleasure now, than when you were first joined with us?"--- " What then, said GOBRYAS, shall I speak the truth."---" Certainly in god's name, said CYRUS; since no question needs a lie."--- " Be assured then, said he, that (I shall give her) now with much more pleasure."---" And can you tell why, said CYRUS?"---" I can."--- " Tell us then"---" Because then truly I saw them bearing labours and dangers with alacrity; but now I see them bearing prosperity with discretion. And it seems to me, O CYRUS, to be more difficult to have found a man bearing prosperity, than adversity, well: for

120 SELECT SENTENCES FROM

ρων η τα κακα· το μεν γαρ ιδρις οι πολλοι, το δε σω-  
Φροσυνη ὁ πας εμποιει.

123. Αντρ Φιλος, έσωρακε μεν ηδη ανθρωπος, ὃς  
Βιλομαι δοκειν πλειω κεκτημει η εχω, "ελευθεριωτε-  
ρος αν οιομενος οτω Φανυμα· εγω δε δοκεω, εφην,  
χτος τχμπαλιν & Βιλομαι εφελκομα· ὁ γαρ πολυς  
δοκων εχω, μη κατ' αεξια η χτια Φανυμα· αφε-  
λων ο Φιλος, ανελευθερια εγωγε δοκει περισσωτω.  
Ειμι δ' αυ, εφην, ο λελυθα Βιλομαι οτος αν εχω·  
πανηρος γν κατ' οτος ο Φιλος εγωγε δοκεω ειμι· Αλιγαρ  
το μη ειδεναι το ον, πολλακις δεομενος γκ επαγγελλω  
ο Φιλος ο εταιρος, αλλ' απατωμα. Απλυσατος δε  
εγω, εφην, δοκει ειμι, το η δυναμις Φανερος ποιησας,

122. The latter, &c.

Daughter of Jove, relentless Power,  
Thou Tamer of the human breast,  
Whose iron scourge and tort'ring hour  
The Bad affright, afflict the Best!  
Bound in thine adamantine chain,  
The Proud are taught to taste of Pain,  
And purple Tyrants vainly groan  
With pangs unfelt before, unpitied and alone.

When first thy Sire to send on earth  
Virtue, his darling Child, design'd,  
To thee he gave the heavenly Birth,  
And bade thee form her infant mind.

Stern

the former creates insolence in most men, but the latter sobriety in all.

123. "My friends, I have indeed seen men, who wish to be thought to possess more things than they have, supposing that they appear more generous by these means: but, said he, such men seem to me to be drawn quite the contrary way to what they wish: for it seems to me to bring a character of illiberality on any one, for him not to appear benefiting his friends in proportion to his substance, who is thought to possess much. There are too, said he, those on the other hand, who wish that whatever things they possess may be concealed: these also seem to me to be base to their friends: for oftentimes their friends being in want, do not tell it to their companions, by reason of their not knowing their riches, and are deceived in their opinion. But, said he, it appears to me to be the part of the plainest man, when he has made his ability known, to contend for a character of generosity from that his ability. And I therefore, said he, am willing to shew to you, whatever it is possible for

Stern rugged Nurse! thy rigid lore  
With patience many a year she bore:  
What sorrow was, thou bad'st her know,  
And from her own she learn'd to melt at other's woe.

Sacred at thy frown terrific, fly  
Self-pleasing Folly's idle brood,  
Wild Laughter, Noise, and thoughtless Joy,  
And leave us leisure to be good.

GRAY's Hymn to Adversity.



εκ <sup>8</sup>τος αγανιζομα<sup>τ</sup> περι<sup>8</sup> καλοκαγαθια. Καγω γν,  
εφη, Βιλομα<sup>τ</sup> συ, οσ<sup>8</sup> μεν οιον ειμι ειδον το<sup>8</sup> εγω ον,  
εδει<sup>8</sup>α. οσος δε μη οιον τε ειδον, διηγησαμην. Ούτος  
ειπων, το μεν εδεικνυν πολυς τε καη καλος κτημα<sup>τ</sup>  
το δε κειμενος ως μη ραδιος ειμι ειδον, διηγεομην<sup>8</sup> τε-  
λος δε ειπον άδε, Ούτος, εφη, ω αντρ απας δει συ  
αδειν μαλλον εμος ηγεομα<sup>τ</sup> η καη ύμετερος. εγω γαρ,  
εφη, <sup>8</sup>τος αθροιζω <sup>8</sup>τ<sup>8</sup> οσως αυτος καταδαπανησ,  
<sup>8</sup>τ<sup>8</sup> οσως αυτος κατατριψω (κ γαρ αν δυναμην) αλλ<sup>8</sup>  
οπως<sup>8</sup> εχω ο τε αει συ καλος τις ποιων διδωμι, καη  
οπως ην τις συ<sup>8</sup> τις ενδεομα<sup>τ</sup> νομισω, προς εγω ελθων  
λαβω<sup>8</sup> οσ αν ενδει<sup>8</sup> τυγχανω αν.

124. Καλος μην γαρ ηγεομην ο Κυρος καη εν οικια  
ειμι επιτηδευμα η ευθημοσυνη<sup>τ</sup> (οπων γαρ τις τις δεω-  
μα<sup>τ</sup>, δηλ<sup>8</sup> ειμι οως δει<sup>8</sup> ελθων ελαβον) πολυ δε  
ετι καλλιων ενομιζον η το σραπιωτικος Φυλον ευθημοσυνη<sup>τ</sup>  
ειμι, οσος τε οξυτερος ο καιρος η εις το πολεμικον  
χρησις, καη μειζων το σφαλμα απο ο ουεριζων εν  
αυτος<sup>τ</sup> απο δε ο εν καιρος παραγινομηνος<sup>8</sup> πλειστος  
αξιος<sup>8</sup> το κτημα ιωρων γινομενος εν το πολεμι-  
κον. Σιγ<sup>8</sup> <sup>8</sup>τος γν κ<sup>8</sup>, επεμελομην<sup>8</sup> <sup>8</sup>τος η ευθημοσυνη<sup>τ</sup>  
μαλιστα.

you to see of the things belonging to me: and to recount to you whatever things it is not possible to see. Having said these words, he shewed some possessions both many and valuable; and others he recounted being laid up so as not to be easy for them to see: at length he spake thus: "O men, said he, it is fit that you should reckon all these possessions not at all more mine, than yours also: for I, said he, collect them together, not that I might consume them myself, nor that I myself might wear them out (for I should not be able to do it:) but that I might always have (somewhat) to give to that man of you, who performs any thing noble; and that, if any of you should think he wants any thing, coming to me he might take that, of which he may chance to have need."

124. CYRUS truly thought that the proper placing of things was a good rule even in a house, (for when one wants any thing, it is manifest where it is fit for him to go and take it:) but he thought the proper placing of military tribes still a much better one, both by how much the occasions for making use of things in military affairs are more sudden, and the losses greater (occasioned) by those who are dilatory in them: and he saw that those advantages, which are most valuable in war-like enterprizes, arise from those who are at hand in due time: therefore for these reasons he was particularly careful of this proper placing.

125. Ο Κυαζαρης ειπον, διδωμι δε συ, ω Κυρος,  
καη αυτος οτος γυνη, εμος αν Θυγατηρος καη ο σος δε  
πατηρ εγημα η ο εμος πατηρ Θυγατηρ, εξ ος συ εγε-  
νομην οτος δε ειρι η συ πολλαχις, παις αν, οτε παρ  
εγω ην, ετι Θηνησαμην. καη οποτε τις ερωτων αυτος  
τις γαμοιμην, ελεγον οτι Κυρος επιδιδωμι δε αυτος  
εγω καη Φερνη Μηδια η πας οτε γαρ ειρι εγω αρρην  
παις γυνησιος. Ο μεν οτως ειπον ο δε Κυρος απεκρι-  
ναμην, Αλλα, ω Κυαζαρης, το τε γενος επαινω καη η  
παις, καη δωρον Βελομην δε, εφην, σω η ο πατηρ  
γυνωμη, καη η η μητηρ οτος δε συ συνηνεσα.

126. Ου γαρ αν δυναμην εγω εις αν ανθρωπίνος  
αρετη το πας συ αγαθον διασωζω, αλλα δει εγω μεν  
αγαθος αν συν αγαθος ο παρ εγω δε συ επικεχρος ειμι  
συ δε ομοιως αυτος, αγαθος αν, συν αγαθος ο μεν  
δε συ, εγω συμμαχος ειμι. Βελομην δε αν συ καη

125. Συν τη τε πατρος γυναικη.

The duty of Filial Piety, that duty which can never  
enough be observed nor sufficiently discharged, could not  
have been recommended in a stronger manner, than by mak-  
ing CYRUS, though now a mighty Conqueror, still mindful  
of the decent respect, which he owed to his Parents.

PLUTARCH records the dutiful regard, which ERAMINON-  
DAS bore to his Parents, in the following words:

“ Τυτο

125. CYAXARES said, I give to you, O CYRUS, this very damsel for a wife, being my daughter: your father also married the daughter of my father, from which (daughter) you were born: and this is the very same, whom you when a boy often fondled, whilst you were with us: and when any one asked her to whom she would be married, she said that (she would be married) to CYRUS: moreover also I give with her all MEDIA as a dowry: for I have no legitimate male child." He said thus. But CYRUS answer'd, "Indeed, CYAXARES, I commend both the race, and the damsel, and the presents; yet, said he, I wish to agree to these things with you, by the consent of my Father and that of my mother."

126. "I who am but one, cannot by human virtue preserve the valuable possessions of you all; but it behoves me being myself brave, with the brave men about me, to be an assistant to you: and (it behoves) you yourselves in like manner being brave, with the brave men about you, to be allies to me. I would

"Τέτο δὲ αμείλει καὶ τοῦ Επαρμιναδαν φάσιν εἰδομενούσιοιδαν τοιαῦτος, ευτυχίαν ποιημένον αὐτῷ μηγίσκη, ὅτι τὴν εὐλεκτροῖς σχετικὰν αὐτῷ καὶ νικην ὁ πατήρ καὶ ἡ μητήρ εἰσι ζωγέτες επειδόν.

PLUT. Vit. Coriol.

It did not escape Virgil, that Filial Piety recommends and adorns an illustrious Character, as evidently appears from the instances of it shewn by AENEAS in Lib. 2. & 3. of the AENEID to his Father ANCHISES; by EURYALUS in L. 9. to his Mother; and by LAUSUS in L. 10. to MEZENTIUS.

126 SELECT SENTENCES FROM

ὅτος κατενοησα, ὅτι ὅτος εἰς νῦν δὲ σὺ παρακελευομάς,  
καὶ εἰς οὐδὲν δύλος προσαττώς εἰς δὲ σὺ Φημί χρηματοιεω,  
ὅτος καὶ αυτὸς πειραματικὸς πραττώ.

127. Ζευς πατρώος, καὶ Ηλίος, καὶ τῶς Θεοῦ,  
δέχομαι οὐδὲ, καὶ τελεστηρίου τολμαὶ καὶ καλοὶ πρᾶξι,  
καὶ χαριστηρίου, ὅτι εστημηνα εγώ καὶ εν ἵερον, καὶ εν θ-  
ραντοῖς σημειον, καὶ εν οἰωνοῖς, καὶ εν Φημῇ οὐδὲ τὸ εχρήν  
ποιεω, καὶ οὐδὲ τὸ εχρήν. Πολὺς δὲ σὺ χάρις, ὅτι  
καὶ γὼ εὐηγγυωτον ηὔμετερος επιμελεῖα, καὶ οὐδὲπω-  
ποτε επειδὴ ηὔτυχος ὑπὲρ αὐτοῦ προποτος εφρονησα.

128. Επαιδευθῆν δέ καὶ αυτὸς ὅτως ὑπὸ Εῆδε η  
εμος τε καὶ υἱετερος πατρος, οὐδὲ πρεσβύτερος, χριστον

127. Υπερ αὐτρων.

It is a memorable circumstance, which AELIAN relates  
about PHILIP King of MACEDON.

Ἐν Χαρωνειᾳ τὸς Αἴγαναις οὐκεν εὐκησε Φιλίππος επαρέεις δὲ τη  
ευπραγίᾳ, ομοιο λογοτύπια εκράτησε, καὶ καὶ μάρτιον. Καὶ Διη τοιτα  
αυτο δεῖν αυτον υπομεμιγομεθα τῶσ τίνος τῶν παιδῶν ἐστεν, ὅτι Αὐ-  
τοντος εἴτιν, καὶ προσεταξε τῷ παιδὶ τύτο εχειν εργον. Καὶ ο προτε-  
ρον φάσιν οτε αυτος προποιει, οτε τις τῶν διομενῶν αυτος παῖδες αυτον εισ-  
ην, πριν τύτο αυτῷ τον παιδὸν ἐκατην ιμεράς εκδοποσμε τρισ. Ελεγε  
δὲ αυτῷ, “Φιλίππε, Ανθρωπος ει.”

AELIAN. V. Hist.

128. Πρεσβύτεροι —

Καὶ το σμικροσ αρεος (εικον) δοκεῖται ειναι νομιμος, εξευρισκοσιν ὑ-  
ται, οι ει προτεροι απωλυσαν παντα. Ποικ; Τη τοικδε σήμα τε

των

wish too that you should have observed this, that of these things which I now recommend to you, I enjoin not one to the slaves: and the things which I say it is fit that you should do, all these I myself also endeavour to perform."

127. "O JOVE PATERNAL, and O SUN, and all ye GODS, receive these (sacrifices) both as completions of many and noble actions, and as tokens of thanks, because in sacrifices, in heavenly signs, in auguries, and in predicting voices, you have shewn me things which it was fit and which it was not fit for me to do. And great thanks (are given) to you, that I too was sensible of your care (of me) and was never elated by my successes beyond what became a man."

128. "I myself was so instructed by your country and mine, to give place both in walks,

ταῦ γεντερῶν πάροι ἀριστούτεροις, ὡς πρεστοί, καὶ κατακλιστοί, καὶ ὑπερινεστεροί, καὶ γονεῶν θεραπεύταις.

PLAT. de Rep. L. 4.

The mention of PLATO's Republic brings to mind the Arguments, which have been urged by the Abbé FRAGUIER (in Vol. 3. Memoir. de Liter. &c.) to prove that PLATO in his Republic and XENOPHON in his Cyropædia both meant the same end, though they employed different means; viz.— to give the model of a perfect government, according to the apprehensions which they severally had of the ideas of their Master Socrates. But in answer to them it might be said, that PLATO in his Dialogue entitled "The Republic," does not treat so immediately of Civil Government, as of Justice in general: and that XENOPHON intends rather to shew the

effects

## 128 SELECT SENTENCES FROM

ἀδελφος, αλλα καη πολιτης, καη εόδος, καη θάνος,  
καη λογος ὑπεικω καη συδε, ω ταις, ητως εξ αρχη  
επαιδευον, ο μεν γεραιτερος προτιμω, ε ο δε νεωτερος  
ταροτετιμημα.

129. Οιδα, ω Καρβυσης, οτι ε οδε το χρυσης  
σκηπτρον το η βασιλεια δαισωζων ειμι, αλλ' ο πιστος  
φιλος σκηπτρον βασιλευς αληθεσατος καη ασφαλεσα-  
τος. Πιστος δε μη νομιζω φισις φιομα ανθρωπος (πισ-  
τηρ αν ο αυτος πιστος φαινομην, ωσπερ καη το αλλον  
το τεφυκο πισ το αυτον φαινομενη) αλλα ο πιστος τι-  
θεμα δει εκαστος εαυτω η δε κτησις αυτος ειμι καδαμως  
συν η βια, αλλα μαλλον συν η ενεργεσια. Ει-γν καη  
αλλος τις πειρασματη συμφυλαξη η βασιλεια ποιεομα,  
μηδαμοθεν ταροτερον αρχομαη η απο ο ομοθεν γενομε-  
νος. Καη πολιτης τοι ανθρωπος αλλοδαπος οικειοτε-  
ρος, καη συασιτος αποσκηνος ο δε απο ο αυτος σπερμα

effects of a good education begun in the first part of the CY-  
ROPÆDIA, than to exhibit a system of government established  
in the latter part of it. For there cannot be any just ground  
to imagine (though indeed it has been asserted) that XENO-  
PHON's object should be to propose a Despotic System as the  
best, when he himself expressly condemns in in Lib. 1st. of  
the Cyropædia, and every where displays the true spirit of  
GRECIAN Liberty. It may be asked, " Why then is CYRUS  
made Despotic when he is settled in Babylon ?" The answer is  
obvi-

in seats, in conversations, to my elders, not only brothers, but citizens also: and you, O my children, I have so instructed from the beginning, to honour your elders in preference to yourselves, and to be honoured by the younger in preference to them."

129. You know, O CAMBYSES, that this golden sceptre is not the thing that preserves a kingdom; but faithful friends are the truest and safest sceptre to kings. But do not think that men are born faithful by nature (for then the same persons would appear faithful to all, as all other things produced by nature appear the same to all) but it is necessary for every one to make friends for himself: but the gaining of them is not by violence, but rather by beneficence. If then you shall endeavour to make any others joint-guardians of your kingdom, begin from no place sooner than from him, who was born from the same family as yourself. For men truly who are fellow-citizens are nearer to us than strangers, and those who eat with us than those who live at a distance from us: but how can they be otherwise than

obvious; because XENOPHON would have offended against Consistency, Propriety, and what the Painters call the Costume, in making him otherwise. If it should be said that the PERSIAN System was what he meant as his model, why then does he not dwell longer on that System? and why establish CYRUS at Babylon, when he might have brought him home, and exhibited him in the finest colours, in which a Prince could be drawn, administering his Government agreeably to the PERSIAN Laws?

130. SELECT SENTENCES FROM

Φις, καὶ τὸ εἶδος ἡ αὐτὸς μητρὸς τραφεῖς, καὶ εν ἡ αὐτὸς  
οικίᾳ αὐξῆθεις, καὶ τὸ ὁ αὐτὸς γονεὺς αγαπάμενος,  
καὶ ὁ αὐτὸς μητρὸς καὶ ὁ αὐτὸς πατρὸς προσαγορευειν,  
πᾶς καὶ πᾶς οὗτος οἰκειοτάτος; Μη γνώσθε ὁ Θεός ὑφι-  
γεομαχαὶ αὐγαῖτον εἰς οἰκειοτης ἀδελφος, ματαίος ποτε  
ποιησα, αλλ' επι γένος ευθύνης οικοδομεω αλλος φίλικος  
εργον· καὶ γένος αἱ ανιπερβλητος ἀλλος εσομαχ ἡ  
ὑμετέρος φίλια. Ἐαυτά τοι κηδομαχ ὁ προνοῶν εἰδελ-  
φος· τις γαρ αλλος αδελφος μεγας αν γένος καλον,  
ὡς αδελφος; τις δ' αιχμον μη φίλεω η ὁ αδελφος;  
τις δέ απας καλλιον προτιμων η ὁ αδελφος;

130. Αλλα προς τὸν Θεόν πατρώος, παις, τιμω  
αλληλοι, ει τι καὶ τὸ εγώ χαριζεσθαι μελει σὺ καὶ  
γαρ δηπότε γένος γε σαφως δοκεω ειδεναι, ὡς καλει εσο-  
μαχ εγώ επι επειδαν εἰδοπινος Βίος τελευτησω.  
εδε γαρ νυν τοι η γένος ψυχη ειωρων, αλλ' οι διε-

129. Αλλ' επι ταῦτα —

K. HENRY. ————— Thomas of Clarence  
How chance thou art not with the prince thy brother?  
He loves thee, and thou dost neglect him, Thomas;  
Thou hast a better place in his affection  
Than all thy brothers: cherish it, my boy;  
And noble offices thou may'st effect  
Of mediation, after I am dead,

Be-

the nearest of all, who were born from the same original, and were nursed by the same mother, and have grown up in the same house, and are loved by the same parents, and call upon the same mother and the same father? The advantages therefore by which the gods lead brothers to affinity, do not ye ever make fruitless, but instantly add to these other friendly actions; and thus your friendship will be always such, as not to be exceeded by others. He that provides for his brother takes care of himself: for to whom else is a brother so much an ornament when great, as to a brother? And whom is more base not to love, than a brother? and whom of all men is it more excellent to prefer in honour, than a brother?

130. "But, my children, in the name of the gods of our fathers, respect one another, if you have any concern about gratifying me: for do not think that you certainly know this, that I shall be no longer any thing, when I shall end my human life: for neither hitherto did you see my soul, but discover'd it as exist-

Between his greatness and thy other brethren—  
Therefore omit him not; blunt not his love;  
Nor lose the good advantage of his grace  
By seeming cold or careless of his will.  
For he is gracious, if he be observ'd.

SHAKESP. K. Hen. IV. Act. 4. Sc. 4. Part 2.

## 132 SELECT SENTENCES FROM

πραττομένην, <sup>2</sup> ὃτος αὐτος ὡς αὐ κατεφωρῶν. Οὐτοι εγω-  
γε, ω παις, όδε <sup>3</sup> ὃτος πωποτε επεισάγην, ως η ψυχη,  
ιως μεν αν εν Θυητος σωμα ω, ζωω ὅταν δε <sup>4</sup> ὃτος  
απαλλαγῶ, τεθηκα. Ορῶ γαρ ὅτι κα κ το Θυητος  
σωμα, <sup>2</sup> όσος αν εν αυτος χρονος ω η ψυχη, ζων πα-  
ρεχομα. Ουδε γε ὅπως αφρων εσομα η ψυχη, επει-  
δαν <sup>3</sup> το αφρων σωμα δίχα γεναμα, όδε <sup>4</sup> ὃτος πεπει-  
μα. αλλ ὅταν ανρατος και καταρος ο νάς εκηριθῶ,  
τοτε κα φρουριωτατος εικος αυτος ειμι. <sup>5</sup> Διαλυμενος  
δε ανθρωπος, δηλος ειμι <sup>6</sup> εκεισος απιων προς το ομο-  
φυλος, ταλην <sup>7</sup> η ψυχη <sup>8</sup> ὃτος δε μονος γε παρων, γε  
απιων ορεομα. Εννοησον δε, εφην, ότι εγγυτερος μεν  
<sup>4</sup> ο ανθρωπινος θανατος ρδεις ειμι υπνος η δε ο ανθρω-  
πος ψυχη τοτε δηπτε θειοτατος καταφαινομα, και  
τοτε <sup>9</sup> τις ο μελλων προορω τοτε γαρ, ως εοικα, μα-  
λισα ελευθερημα.

131. Ει μεν γν <sup>10</sup> ὃτως εχω <sup>11</sup> ὃτος, ωσπερ εγω οιομα,  
και η ψυχε καταλειπω το σωμα, και <sup>12</sup> η εμος ψυχη  
καταδημενος ποιεω <sup>13</sup> οι εγω δεομαι ει μη <sup>14</sup> ὃτως, αλλα  
μενων η ψυχη ει το σωμα συναποθητω, αλλα <sup>15</sup> θεος  
γε ο αις αν, και τας εφαρων, και <sup>16</sup> πας δυναμενος,  
οις και η το ολον ιδε ταις συνεχω ατριβης και αγη-  
ρατος και αναμαρτητος, και <sup>17</sup> τας <sup>18</sup> καλλος και μεγε-  
θος αδιηγητος, <sup>19</sup> ὃτος φοβημενος, μητε ασεβης μηδεις,  
μητε ανοσιος, μητε <sup>20</sup> ποιησω, μητε <sup>21</sup> βιλευσω. Μετω

ing, by those things which it did. By no means, my sons, was I ever persuaded of this, that the soul lives truly whilst it is in the mortal body, but is dead when it hath departed from it. For I see that the soul makes mortal bodies alive, as long time as it continues in them. Nor indeed that the soul will be devoid of sense, when it is separate from the senseless body, neither of this am I persuaded: but it is probable, when the mind has been separated, unmixed and pure, that it is then too most intelligent. When man is dissolved, all parts of him are seen going to that, which is of a corresponding nature, except the soul: but that alone is seen neither present nor departing. And consider, said he, that nothing is more like to the death of man than sleep: but the soul of man then indeed appears most divine, and then it foresees somewhat of things to come: for then, as it seems, it is most free."

131. "If then these things are so, as I think, and the soul leaves the body, then reverencing my soul do the things which I request: but if they are not so, but the soul remaining in the body dies with it, yet fearing those gods who are immortal, and who behold all things, and who can do all things, who preserve also the order of all things unimpaired, undecayed, and without defect, inexplicable both for beauty and greatness, neither do, nor meditate any thing either impious, or wicked. And next to the gods, respect the whole race

134 SELECT SENTENCES FROM

μεντος ἡ Θεος, και ανθρωπος το πας γενος ὁ οι επιγι-  
γνομενος αιδεομαι.

132. Ὅτος, εφην, μεμνημαι εγω τελευταιου,  
ο φιλος ευεργετων και ὁ εχθρος δινησομαι κολαζω.  
Και χαιρω, ω φιλος παις, και πας δε ὁ παρων,  
και ὁ απων φιλος, χαιρω.

of mankind, which is continually rising up in perpetual succession."

132. Remember said he, this my last admonition: By doing good to your friends you will be able also to punish your enemies. And farewell, my dear children --- and all my friends, both who are present and who are absent, farewell.

P O S T-



## POSTSCRIPT.

**I**T were an unpardonable neglect to dismiss the foregoing pages, without recommending the entire work from whence the Sentences were selected, as one of the finest productions of Antiquity, and as highly deserving to be attentively studied, not merely in juvenile, but in more advanced years.

From the many passages in which the Author evidently alludes to the Tenets of SOCRATES, as deliver'd in his **MEMORABILIA**, the **CYROPÆDIA** plainly appears to have been written with a design to shew what kind of a Prince one would be, who should be educated in the **SOCRATIC SCHOOL**, and should regulate his life consistently with his education. The principal historical facts are probably grounded on the accounts of **CYRUS the GREAT**, which were extant among the **GREEKS**; but the Dramatic and Philosophic Manner in which the work is admirably conducted, is **XENOPHON**'s own.

There

## POSTSCRIPT.

There is so much Invention in the plan; such discernment of what endowments are requisite towards constituting an illustrious and good Character, in the attributes ascribed to CYRUS; so much propriety in the words and actions of the several personages introduced; so many exquisite strokes of true politeness; so much Attic festivity in the Symposiac parts; and so much Civil, Military, Political, and Religious Wisdom in the more serious Dialogues, that for genius and useful knowledge and instruction, the CYROPÆDIA perhaps is superior to any work whatever either of PLATO or ARISTOTLE.

But finely as the Character of CYRUS may have been drawn by XENOPHON, it is still more an imaginary than a real Character. A model of perfect goodness and pure sanctity in the life and actions of a GODLIKE MAN who actually did exist, is to be found only in the GOSPELS, of which Writings it may be justly said, that “Unadorned \* Truth hath something greater in it, than all the Artifice, and all the Pomp of Eloquence.”

\* See THOUGHTS OF THE FATHERS BY BOHOURS.

T H E N D.



